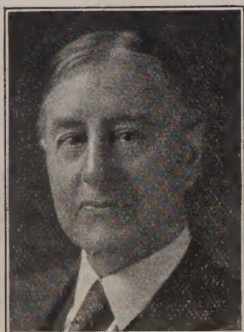
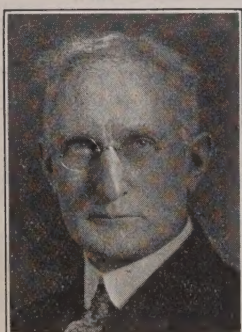


# REFORMED CHURCH MESSENGER

## EDUCATION DAY NUMBER



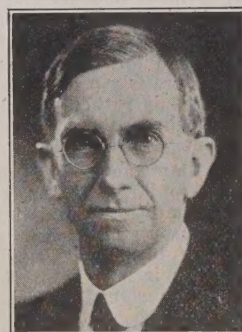
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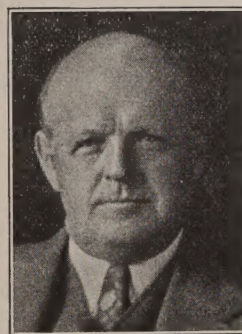
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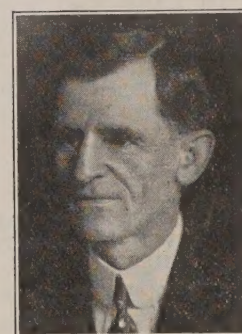
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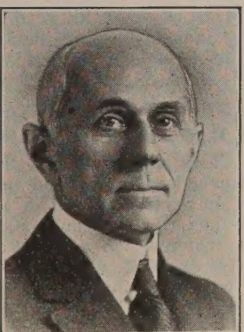
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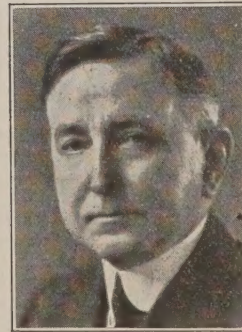
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THE PRESIDENTS OF OUR EDUCATIONAL INSTITUTIONS

PHILADELPHIA, JANUARY 12, 1933



# ONE BOOK A WEEK

## A NEW VOLUME OF SERMONS

There must be a fairly large number of people who read sermons, for new volumes are continually appearing. Indeed, one publishing house (Harper & Brothers) has established a "Monthly Pulpit" and is sending out every month a volume of ten sermons by some distinguished preacher. In the series, volumes from Dr. Joseph Fort Newton, Harold Cooke Phillips, Walter Russell Bowie, have already appeared and other volumes are arranged for from Drs. Lynn Harold Hough, Edgar De Witt Jones, Albert G. Butzer, Charles W. Gilkey, Ralph W. Sockman, Miles H. Krumbine, John Haynes Holmes, Ernest Fremont Tittle and C. Wallace Petty. These volumes are selling for \$1 each and I predict for them a wide reading. Every once in a while some one remarks that no one reads sermons any more. Then a collection of the best sermons appears and has a big sale, or a volume of "prize sermons", such as Macmillan has just published, attracts wide attention. Publishers do not put out books unless there is a prospective demand for them and it is rather significant that Harper & Brothers should be issuing a monthly volume of sermons.

I suppose that one reason volumes of sermons have so large a sale is that the younger and ambitious ministers like to know what our outstanding preachers are saying and are interested in discovering the secret of their success. Why do the crowds flock to hear Drs. Fosdick, Cadman, Gilkie, Jenkins, Bowie, Newton, Krumbine and the other popular preachers? What do they have to say that holds their hearers spellbound and how do they say it? Wherein do they differ from the average preacher? What is there about their sermons that the masses want to hear them and large numbers of people read them?

As I ask these questions for my brethren, I turn to the latest volume of Harper's "Monthly Pulpit", *When Christ Passes By*, by Dr. Walter Russell Bowie, rector of the

famous Grace Church, New York, and I think I find at least partial answer. In the first place the ten sermons in this volume deal with big, fundamental truths. Every Saturday when I am at home, I glance through the page of Church notices in the New York papers. When I am in some other city I glance at the same page with great interest. I find topic after topic that really has nothing to do with the fundamentals of religion. There are not so many sensational subjects as there used to be, topics purposely designed to bait the curious, but there are many topics which have little to do with the Gospel, in the sense that the New Testament preachers and the historic Church has conceived it. I sometimes wonder, as I read these topics, how much some congregations ever learn from their preacher what the great fundamental, eternal truths of Christianity really are. When I turn to Dr. Bowie's ten sermons I find that they are dealing with the truths of real religion, the very elements of the Gospel, the eternal verities of the faith. (I shall find the same thing when I come to review the sermons yet to be published in the series.) Take the sixth sermon: "The Stronghold of God," with its twofold message of God as our unchanging retreat in a world where all other retreats are changing or are easily assailable, and of the life where everything is planned and undertaken as in God and with the power of God. Here is the very Gospel the age most needs and here it is preached with a real, prophetic certainty. I remember Dr. Jefferson saying that when he announced a course of sermons on the great doctrines of the faith, his congregations always increased. I do not think that every sermon should be a doctrinal sermon, in the technical sense of that word, but I do think that in the long run the preacher who concerns himself week by week with the great elemental truths, and makes his preaching both a teaching and evangelical ministry will attract the people, at least the serious-minded folks.

Again I note that these sermons deal with vital issues and immediate questions—problems with which people are grappling every day, perplexities that call for solution if they are to have courage, peace and hope. It is very hard for many in these days to keep their faith in the worth of life or to feel that the struggle really avails. In the fifth sermon: "The Encouragements of Religion," I find Dr. Bowie addressing himself to the multitudes of the discouraged with the only answer the ages have ever known—the conviction of a loving God who has a purpose for each life. If ever a time needed this conviction it is ours, and the wise preacher will be continually persuading his people of its truth.

Again, these sermons are very intimate and the message direct, almost as though the preacher were speaking to one man who had come to him for counsel and assurance. They are not essays on subjects of any sort; they are not lectures on any topic; they are not arguments except as some error has to be shown, not as untrue, but as incapable of saving men; but they are Gospel. This intimate, direct note is always present in effective preaching and is especially noticeable in the preaching that is commanding the most attention today. If present day preaching has lost something of the rhetoric and eloquence of that of the fathers—Beecher, Storrs, Hall, Gunsaulus, Swing and the rest—it has gained in directness and especially in intimacy. This does not mean that it has lost imagination, poetry, beauty or even charm of style, but it does mean that the preacher of today knows what is in men's hearts, knows their suppressed desires, their doubts, their failings, their weaknesses, and knows how to minister to them. He is a **physician to sick souls**. It goes without saying that he must know men both by close contacts and by wide reading, and at the same time he must know God in Jesus Christ.

Frederick Lynch.

## INTERNATIONAL CHRISTIANITY KAGAWA'S NEW NAME FOR FOREIGN MISSIONS

By Dr. A. V. Casselman

**Introductory Note:** The General Synod at its meeting at Lancaster, Pennsylvania, in 1914, took the following action with regard to Foreign Missions: "That the Epiphany Season be set apart as a season for special missionary study, prayer and giving." It is most fitting and timely that the Church should heed and observe this action of General Synod this year. During this Epiphany Season there will appear in this space special news fresh from the field which has immediate bearing upon the present missionary situation.

### "If We Aren't Let Down"

This is a quotation from a recent letter from missionary Edwin A. Beek, and, although he is speaking in particular of Huping Middle School, it expresses the anxiety and anguish of heart of our whole missionary force today. It is especially touching when we remember that it was written when Mr. Beek was a patient in a hospital at Hankow. The letter reads in part as follows:

"But do not share the idea of so many people that the China Mission is a wreck and can be disregarded. The China Mission isn't a wreck; it is a **heroic retrieve** and deserves loyal support.

"The story of Huping would have a thrill to it if some man could really write



Preaching Band of Huping Boys

it up. Our beloved principal Gwoh died! We scoured the country but couldn't find a successor. Then we picked one of our own Huping boys from the farm, a graduate in agriculture from Nanking Christian University, and put him at the head of Huping. We began assembling a group of select teachers. We thereby tamed down local jealousy and government suspicion. Now we have general confidence and goodwill, and are attracting the attention of Chinese educators and officials. We have prospered there in spite of calumny, inuendo and hostile criticism; in spite of epidemic and famine and floods and 'reds.'

"We are in a splendid, strong position at the opening of this term, **if we aren't let down.**"

"In spite of famine and floods our Huping boys paid something like \$11,000.00 last year. Every single account was paid in full, excepting one who still owes \$2.20—and that will be paid. Two of our influential teachers, two or three of the students and a number of our workmen joined Church. In spite of student shyness on religious instruction, students came to Mrs. Hoy and me, really begging us to take them in voluntary religious instruction. They came asking to have a weekly prayer meeting at my house every Wednesday night just before bedtime."

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

After the Christmas holidays, the children have returned to school and the state of normality has returned. The chicken pox epidemic has run its course, and the children as a whole are healthy.

Mr. Fred Keiser of Reading entertained the children with motion pictures on Dec. 28. They were entertaining and instructive.

If any friends of Bethany, know of any ingrain carpets that are being discarded in a Church, the same would be a very welcome donation and could be used to cover our stage at anniversary time.

Our Boy Scouts have been granted their charter and the troupe will be instituted, according to our present plans, on Wednesday evening, Jan. 11.



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PHILADELPHIA, PA., JANUARY 12, 1933

Whole Number 5308

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# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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## EDITORIAL

### EDUCATION AND YOUNG PEOPLE'S DAY

There is no more important enterprise being furthered by the Church than the religious training and nurture of childhood and youth. It is well to remind ourselves that Christian homes, our Churches and Church Schools and our Church-supported educational institutions, are rendering an indispensable service to humanity. To stimulate and guide developing personality in the acquisition of an adequate philosophy of life should be the objective of the home, the school and the Church. Christian nurture is the progressive organization and functioning of all the influences which have to do with developing a well-rounded Christian personality. The annual observance of Education and Young People's Day again reminds us that a well co-ordinated program of Christian Education is essential.

The other day President Hoover, speaking to a group which met in Washington, said that other problems could be delayed but that there must be no set-back in the instruction of the nation's children. The President was thinking particularly about the problems involved in fitting educational costs to diminishing tax returns. Quite apart from the cost of education it is important that there should be no set-back in our program of education for the youth of America because of other more important considerations. When one thinks of the moral let-down, which has characterized recent decades, as evidenced in a progressive lowering of standards of character and conduct, one realizes how necessary it is not merely that the effort to forward an adequate program of Christian Education should not be relaxed, but how really essential it is that it should be increased even in this time of the Church's diminishing financial resources.

The Reformed Church should not merely maintain its present educational program but launch an even more aggressive, comprehensive and forward-looking program of Christian Education, which should include within its scope the Christian home, the Church with its Sunday, week-day and vacation schools, and our Church-related educational institutions.

The Board of Christian Education has a vital relationship to the homes of our people, to every local congregation and its educational activities, and to the educational insti-

tutions maintained by the Church as well. It stands ready to function to whatever extent the Church makes possible. Our public schools cannot teach religion. The Church must do this. The work which the Board of Christian Education is doing is more needed now than ever before.

—HENRY I. STAHR.

### PROHIBITION

(It will pay you to read this call to arms by a great educator)

Prohibition has reached a critical stage. It is time for its friends to wake up to the dangers ahead, lay aside their minor differences, and make a united effort to save it.

Prohibition abolished the saloon. The Wets substituted the bootlegger and the speakeasy, and have done all in their power to hamper the Government in enforcing the law. The bootlegger and the speakeasy depend for their existence on their patrons. Their patrons are the Wets, not the Drys; and yet the lying propaganda of the newspapers always ascribes bootlegging and the speakeasy to Prohibition. Mrs. Charles Sabin calls her cocktail group of society women a "Women's Organization for Prohibition Reform." They pretend to aim at the reform of the evils which they have done all in their power to create. The only reform needed in their case is the reform of their own conduct in violating the Prohibition Amendment and the Volstead Law.

Prohibition is the only means in sight for preventing the return of the saloon. It may come back under another name. In Canada it is called "Beer Parlor" in some provinces and "Tavern" in others, and government officials in their official reports have stated that bootleggers sell as much whiskey as the government.

In New York City definite steps have been taken to prepare the way for its return. An article of a column and a half appeared very recently in the *Times* extolling the good side of the saloon. The writer repeated the familiar argument that the saloon was the poor man's club, and that Prohibitionists made a great mistake in not providing a substitute form of club when Prohibition came. He repeated other familiar arguments in its defense. He admitted parenthetically that the saloon sometimes violated the law, but treated it as an incidental thing. This article



was signed "Rev. Charles Stelzle." A few days later, another article appeared in which the writer stated that when he was a theological student he used to go to a saloon to find a quiet room for study and found it a very decent place. Still later, a third article appeared in the same paper signed by a German, who said he came to this country at the time that Carl Schurz and other eminent Germans came here because of the repression in Germany of a revolutionary movement. He described the "decent German Beer Gardens" then existing in New York and argued that they should be restored.

All this seems to be propaganda to prepare the public mind for the return of the saloon, in case the Amendment is repealed. If the indifferent multitude, which includes a great many Church members and a very considerable number of ministers, once realizes that there is no way of preventing the return of the saloon except by Prohibition, they will become active as they have not been before. Prohibition and the enforcement of it will keep out the saloon, and clean out the speakeasy and the bootlegger. The repeal of the Amendment will make this impossible.

But repeal is not nearly as certain as the Wet press has made it appear since the election. There is great diversity of opinion among the Wets as to the best course to take. They are also finding that the Wet sentiment is not nearly so strong as they assumed. The result of the late election was due to the revolt of voters because of the depression and its consequences, far more than to Prohibition. Present discussions in Congress are bringing this fact out.

Under these conditions the friends of Prohibition should, among other things, unite in insisting upon the following: (1) That any repeal Amendment must have a provision against the return of the saloon, under any name, which can be effectively enforced. The more this is discussed in Congress and thought out by the people, the clearer it will become that it is impossible. (2) That such a repeal Amendment must include a provision that will effectively protect Dry States against the importation of liquor from Wet States. Again the more this is discussed, the more impossible it will prove. This will array the Dry States strongly against ratification of a repeal Amendment. (3) That the time limit for ratification must be short, not seven years as proposed by the Wets. The people had experience with the license system before Prohibition and they have had over twelve years experience with Prohibition. There is no reason why they should have seven years to decide which they want. The demoralization in enforcement during the years allowed for ratification is what the Wets want, to influence Dry States to ratify; this must be avoided. (4) The effort of the Wets to provide that the repeal Amendment must be adopted by State conventions especially provided for this purpose and not by legislatures, must be opposed. All other Amendments have been ratified by the State legislatures. There is no good reason why this one should not be.

It is not difficult to see why the Wets want State conventions. (1) They have millions of money at their command. They hope to control the nominations of the members of these conventions. They hope to do this through the political machines in the various States. (2) They hope to control the newspapers of Dry States first as they have controlled the press and magazines for twelve years in the country. (3) It is difficult to get people to go to the polls and vote at any election where there is only one issue to be decided. It would be hard to get the Dry vote in large numbers to the polls simply to vote for delegates to such state conventions. The Wets have plenty of money to bring out the Wet vote. This was illustrated in 1928 when the Association Against the Prohibition Amendment spent \$74,000 simply to get out the vote on election day in Massachusetts alone. This was entirely exclusive of the amount they spent in the campaign in that State.

—THOMAS M. BALLIET.

\* \* \*

### BEREAVED

"Bereaved" is the title of one of the beautiful poems of that great poet of the people, James Whitcomb Riley, which has frequently brought consolation to sorrowing hearts and

has been sent by many who have never known the presence of a little child in their homes to others who have been bereft of a little one by death.

It has often been a source of wonder that an old bachelor like Riley could so tenderly and sympathetically express the sentiments of this poem. Its lines run as follows:

"Let me come in where you sit weeping,—aye,  
Let me, who have not any child to die,  
Weep with you for the little one whose love  
I have known nothing of.

The little arms that slowly, slowly loosed  
Their pressure round your neck; the hands you used  
To kiss—such arms—such hands I never knew;  
May I not weep with you?

Fain would I be of service—say some thing,  
Between the tears, that would be comforting—  
But ah! so sadder than yourselves am I  
Who have no child to die!"

Recently the columnist of the *Philadelphia Evening Bulletin* related the following interesting story in connection with these lines, which we are sure our readers will be glad to have. He says: "We spent a frosty morning in January, 1913, riding around Indianapolis with Riley in his motor-car, and he told us then how that poem had come to be written. 'One night long ago,' said he, 'I was awakened from a sound sleep by some strange force that dragged me out of bed and led me to my desk, where I jotted down on paper the first stanza. Then I went back to bed and to sleep again. But once more I was awakened, and this time I finished the poem. In the morning I read it over and without changing a word sent it off to the *Century Magazine* (which in due course published it). The thing greatly puzzled me. Why should I have written those lines? It was true I was a bachelor and had 'no child to die', but neither did I know at that moment of any friend who was so bereaved. . . . But here's the curious part of it: In a few days a letter came from Bill Nye, who was then living somewhere near New York, telling me that one of his children had died on the very night of my strange experience. Now, what would you call that? Telepathy?"

Verily, there are more things 'twixt Heaven and earth than are dreamt of in our human and inadequate philosophies. It would be exceedingly interesting to know how many of the immortal works of genius were produced as the result of an inner urge that the author himself could not possibly explain. It was an ancient theory that great poems were born only when the Muses worked; as Christians it should be to us no queer or unfamiliar thought that all things most lovely and gracious come as the result of the operations of the Spirit of God in the spirit of man. We have not yet plumbed the depths of that far-reaching proverb: "The spirit of man is the candle of the Lord (the lamp of Jehovah—R.V.), searching all his innermost parts."

\* \* \*

### OUR DUTY TO BE ALERT

A noted Buddhist leader in Tokyo had delivered a scholarly lecture on hakuai (philanthropy), and had seated himself comfortably in a trolley-car for home. With him was a young man, a devoted disciple. Into the same car entered a poor woman with a heavy baby tied to her back and a bundle in her arms. She stood right before him. But the exponent of philanthropy was dreaming, and failed to see her. In the same car sat a wiry little man from Canada, a Christian missionary. He promptly saw the weary woman, rose, and with a bow waved her to his seat. From the corner of his eye the young disciple, equally alert, observed all this.

In that moment something happened that was of great consequence. The young man could not forget the incident. He it is that told me of it; for he is none other than the Tsukada San of whom I have written so often. How much the little occurrence had to do with his conversion to Christianity I do not know, and probably he himself does not know. But it looks very much as if a decisive battle occurred in that rattling trolley-car.

"Watch therefore: for ye know not when the Lord of



the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping."

—CHRISTOPHER NOSS.

\* \* \*

### A PROTEST

The MESSENGER has received a forceful protest from one of its correspondents against what he considers one of the most "atrocious attacks on the sobriety of the home ever attempted by a big business firm." He encloses the copy of an advertisement of the Gimbel Brothers Store, published in the *Philadelphia Inquirer*, which gives a picture of a "Home Bar" called "The Merrymaker". The advertisement reads as follows: "Have you a little oasis in your home? If not, better run right down to Gimbels and see our glittering new display of 'Home Bars', with all their accessories: beer mugs, liqueur sets, old-fashioned steins and new-fangled shakers. What an inspiration for New Year's Eve! Put in one of these brisk, bright Merrymakers, hold the party at your house, and in *one evening* you will save the cost! And don't think the 'Home Bar' is a frivolous idea! It's really sound and sensible and it's made to order for Philadelphia, the city of conviviality and happy homes."

Our correspondent writes: "Gimbel Brothers are entitled to all the profits they can make out of their 'Home Bars' and their home debauching implications, but the profits should not be so great from their thousands of Dry patrons whom they have so insultingly slapped in the face. As a Dry patron of the firm for many years I consider this advertisement a personal insult and a curt notice that 'we do not care for your business.' Nevertheless, it is worth something to know now that this firm is as Wet as the ocean. I think their sense of civic righteousness is certainly rotten. You should give them plenty of free advertising."

It is scarcely necessary for the MESSENGER to add anything more to this statement, except to remind our readers that it is a glaring example of how many merchants and business men, supposedly reputable and law-abiding citizens, have really been in complicity with the defiers and nullifiers of the law, and how difficult it is for the law enforcement agencies to accomplish satisfactory results when such citizens try to make money out of the implements and instruments through which the law is broken and the use of intoxicating liquor is promoted. Certainly from a Christian point of view business men who encourage the making and using of strong drink in the home can hardly be regarded as a helpful influence in the community.

\* \* \*

### SENSIBLE "DON'TS"

The MESSENGER is pleased to commend to pulpit and pew alike the following sensible "Don'ts", which we should all heed if we do not want our Churches to misrepresent our Lord. They come from an excellent editorial in that punting weekly, the *Michigan Christian Advocate*:

"Don't kill the preacher to save the Church building.

"Don't take the interest on your debt out of the preacher's salary. There is enough coming out of that now.

"Don't turn aside from real stewardship and tithing in frantic efforts to raise money out of others.

"Don't talk poverty all the time. The community depends on the Church to keep it out of the slime of pessimism."

\* \* \*

### EDUCATION FOR CULTURE

Liberal Arts colleges, which have experienced a quite severe discipline in the last few years, can derive no little satisfaction from the final report of President Lowell of Harvard and the 30th annual report of President Butler of Columbia. Writing as these educators do from "the summits of the wisdoms of their years," they cannot fail to stress the vitality of the conception of academic training for which these colleges have stood through the years. Both discuss in detail the challenges of our changing civilization and the matters which occupy "the center point of the field of human interest." Especially we should note what Dr. Butler has to say of education itself in developing a scholarship to face and answer these challenges. The most active

foe of such scholarship is "early and undue specialization of study and interest," for such specialization knows neither history nor philosophy, is too often exclusively gain-seeking and is described as excessively practical, "which is one way of asserting that it is at war with the reflective life in man." From this Dr. Butler rises to the generalization that "education knows no vocation," for it underlies all vocations and is superior to them all. He accounts "vocational education" a contradiction of terms, though there may be vocational instruction. This latter should be given in schools apart, to the end that the liberal arts college may be preserved in its integrity and vitality. And the way to accomplish this is to keep out of the liberal arts those would-be college students who have no real wish to be there and who therefore should not be there.

\* \* \*

### COOLIDGE TO THE COLLEGES

This number of the MESSENGER is published under the shadow of a great national bereavement, caused by the sudden and unexpected death of that sterling and much-beloved American, Calvin Coolidge. It is fitting, therefore, that we should recall in this Education Day Number this characteristic message given by the former President of the United States to the colleges of our land, which is at once a compelling summons to these institutions and a notable proof of Mr. Coolidge's devotion to what is best in human life:

*"Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or to provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded but to man and to God."*

\* \* \*

### A PARABLE OF TWO WAYS

Once upon a time there were two men who knew that the work of God in the world was hard and slow. Each felt deeply that the work must be done, and each was convinced that he could never run away from the responsibility of sharing in it. But the one chose the narrow way of entering the fellowship of Jesus; the other chose the broad way.

He who chose the narrow way was born in riches. His father looked forward fondly to the day when the son would be an honored servant of the state, living in soft luxury. But because the eyes of the boy were not blind nor his heart afraid, he forsook the paths of his father and began to follow a humble stranger who taught of renunciation and love. Soon he himself put on the robes of a teacher and went about from place to place bidding men everywhere to become part of the fellowship of his new-found Elder Brother. Into the slums he went, touching dirt here and disease there, but building self-respect and joy in his disciples. So thoroughly did he become a part of their low estate that he vowed to wear no costly dress, and helped to design rough suits of small price which he and many of his friends thenceforth wore from day to day. He was arrested by the police because he spoke against evil conditions and tried to organize co-operative associations. He almost lost his sight when he contracted the disease of one of the poor whom he made his care. But slowly his nation came to realize how great was his soul and his mind. He was given positions of trust. Thousands of his countrymen saw as he saw and walked the narrow way with him. For he taught them that love was the law of life.

The other man would feign have helped God, but he could not see why God's co-laborers ought to deny themselves the good things of this world. He spoke glowing



words concerning the suffering and the sacrifice of the Man of Galilee and many hailed him as a great preacher. They gave him fine clothes to wear, delicious things to eat and a good car to make his goings easy. He built costly Churches, beautiful in style and modern in equipment, but there was no warmth in them. He raised large funds for the poor and larger funds for the building of Churches in other lands. Men spoke well of him and invited him to grace their festal days. His work with God brought him no danger and his days were bright with public favor. Yet his friends languished for want of greatness in his soul and did not much change the ways in which they lived because of his teaching. It seemed to him many times that God was not well pleased with his help.

The name of the man who chose the narrow way was Kagawa. The name of the other man was Legion.

F.D.W.

\* \* \*

### MISLEADING BELIEFS

From time to time we have called attention to the insidious danger lurking in popular maxims, which are either half-truths or altogether false, but which continue to exert a tremendous influence upon the beliefs and the conduct of the masses. *The more universally a falsehood is accepted as truth, the greater is the damage it inflicts upon society.* Thoughtful persons should not accept without conscientious study a traditional statement which merely has the sanction of age and popular usage. "So it is said," we repeat like parrots, and then proceed to exalt the traditions of men above the Commandments of God.

At the recent gathering of scientists in Atlantic City, Drs. Otis W. Caldwell and G. E. Lunden, of Columbia University, described eight popular beliefs that are not true, together with methods of training the pupils in our schools to avoid them. These unfounded beliefs, which they declare ought to be torn down, are: (1) A child is influenced by what its mother sees or thinks before the child is born. (2) Birth marks are caused by what a mother sees or touches before her child is born. (3) In former times the average length of human life was much longer than now. (4) Fat persons are always good-natured. (5) Mental disorders are caused by overstudy. (6) Children of first cousins, though of good parentage, are likely to be feeble-minded. (7) Heavy growth of hair on a person's limbs and chest indicates great physical strength. (8) Evolution implies that men are descended from apes. Is it possible that any MESSENGER readers continue to believe any of these "exploded" ideas? Yes, it is quite possible. Perhaps, too, the scientists may be wrong.

Moreover, we feel certain that any religious leader would be able to suggest popular beliefs that are even more dangerous than the foregoing, the fallacy of which ought to be shown up for the good of the individual and of society. One of the most damaging of such beliefs, for example, is the all too commonly accepted theory that "in time of peace" we should "prepare for war". We would be glad to have our readers suggest a number of other popular maxims which are just as untrue as those described by these Columbia professors, and which are even more dangerous in their influence.

\* \* \*

### REPETITION

The old quip that "Shakespeare never repeats" is, of course, not true. The other day we read these words of an old editor: "Some people accuse me of repeating, of writing the same old things. Well, political graft and waste keep repeating. Crimes that might be cured keep repeating, don't they? Repeating seems to be the big thing, so I repeat facts, warning; I repeat and repeat, just as the banks fail and statesmen fail to keep their promises after they get into office."

And why not? The Scriptural injunction is: "Line upon line, precept upon precept." Instead of finding fault with your preacher for repeating the same old truths, when you keep on committing the same old sins and manifest the same old impotence, you should commend him for doing a difficult but necessary duty.

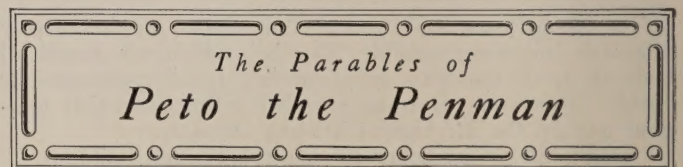
### A HOLY YEAR

The Pope of Rome has designated the year from April, 1933, to April, 1934, as a special commemoration of the nineteenth centenary of the passion, death and resurrection of Christ, and he summons all the faithful to a new emphasis on spiritual things as the only way out of the disaster and chaos of today. The need is so great that it would be a blessing to mankind if the men and women of all communions would make this a year in which our Lord would be exalted, as never before, in their personal lives and in their social relationships. Let us covenant before God to *strike the spiritual note* with a fervor and a perseverance which will make this a wonderful and glorious year in the history of the race.

It is fine to see a secular journal like the *New York Times* responding so graciously and so wisely to the suggestion, in this editorial comment: "It is not possible that in the New Year we shall not hear of conflicts and antagonisms, of debts and armaments, of insolvencies and moratoriums, as the Pope has expressed the hope. But it is possible that in this New Year we should hear above all these, if not 'instead' of them, the 'high notes of spirituality,' and of a strong recall to *the life and interests of souls and their dignities and preciousness*. If this, which could be, should come to pass, the year 1933 will indeed be a 'holy year', and not alone for those to whom it is officially proclaimed."

"Souls and their dignities and preciousness." How much of our time and thought have we been giving to such supreme values? God forgive us as professing followers of Christ for so easily aping the ways of the world and putting things above folks, material baubles above spiritual realities! The other day we were permitted to see one of the cinematic masterpieces of the year, "The Sign of the Cross." It is a mighty and deeply moving spectacle, which we counsel our friends to see. In spite of minor defects, the picture seems to us tremendously effective in its portrayal of the sincerity and unquestioned courage of the early Christians, who could march to a terrible death with a song in their hearts, and to whom the sign of the Cross was a badge of deathless devotion to their Redeemer. The stark paganism of the Roman world stands in glaring and shameful contrast to the faith and bravery of the martyrs, whose blood became the seed of the Church of Christ. For us it raised the heartsearching question whether we have within us now, in the face of a pagan world and such unparalleled need as this of 1933, *the stuff of which martyrs are made*. Only holy men and women can make this a holy year.

\* \* \*



### THE PARABLE OF THE FAMILY TREE

The Penman extends his sympathy to you, if you have one. That's not envy; for he, too, has a coat of arms and a line of ancestors that loses itself in a morass of the Dark Ages, tracing the root to a saddler and not to a baron. The Daughters and the Sons of the American Revolution have set many persons to tracing their ancestry. Once you get the bug, alas! You commit all sorts of foolishness. We will grant you that it is fascinating work; there are so many blind alleys in which you are likely to land. The gaps are many, and guess work is not permitted. You simply must have dates and names—and they must agree. A tombstone has landed many an aspirant amidst the Daughters or the Sons!

Once your lineage is traced to the least reducible factor, come the ramifications and the line brought down to the latest baby, born yesterday. And this is not as easy as it appears to be; for there are so many persons who have a horror of writing anything on paper—not even the date of their birth is recorded.

When you have your sketch complete and you have



charted the branches on the tree, what, after all, have you got? If we knew the truth, there would be the usual percentage of ne'er-do-wells, criminals, boozers, incompetents, and loafers, of whom we do not speak or boast. A small percentage gained lands, honors and (local) fame. A few shouldered a musket and fought more or less bravely for liberty. But as for the rest, they were plain John Doe and his wife, Sarah. You proudly point to an old five-rung ladder-back rocker on which your great-grandmother sat, but you are judicious enough not to tell the fact that she

smoked a corncob pipe, and the pipe often had more strength than fragrance. The old family Bible is worn out, not from much reading, but by reason of its great weight and poor binding.

Blood is thicker than water; ancestors have a way of cropping up and out, according to the Mandalian law; but it ever remains a fact that three generations from shirt-sleeves to shirt-sleeves is the average circle in all families.

*Moral:* Don't dabble too deeply in the past; there are ghosts in every family closet.

## *The Seminaries, Colleges and Academies of the Reformed Church in the U. S.*

### THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN THE UNITED STATES 1825-1932

President, George W. Richards, D.D., LL.D.

The Seminary was the first school established by the Reformed Church in this country. Its first session opened in a room in Dickinson College, Carlisle, Pa., March, 1825, with five students and one professor, Dr. Lewis Mayer. It was located successively at York from 1829 to 1837, at Mercersburg from 1837 to 1871, and on the Franklin and Marshall campus at Lancaster from 1871 to 1893. At present the buildings are located on a campus of five acres, directly opposite the College.

The faculty consists of six regular professors, an instructor in rural sociology, a librarian and an assistant, an organist and instructor in sacred music, an instructor in Church history and practical theology for Hungarian students, a secretary to the president, and a matron for the refectory and dormitory. The Swander lectures and the McCauley lectures are delivered annually by different men chosen by the faculty.

The library has about 40,000 volumes and a reading room with the leading periodicals of this country and Europe. By parcel post the library has become accessible to ministers of the Reformed and other Churches in Pennsylvania and adjoining states. Hundreds of books circulate each year among ministers and laymen who are not in attendance at the Seminary.

The buildings consist of an administration building with classrooms and offices for the professors, a chapel known as Santee Hall, the dormitory known as the Walter F. Richards Hall, the dining room known as Dietz Hall, five professors' houses and a house for the janitor. The endowment at present is about \$800,000. The Seminary is supported wholly from the income of the endowment and the annual aid which has been generously given by the congregations of the three Synods for the last thirty years. The number of students is sixty-two. They receive their instruction free; they pay for board and room a minimum of \$225 a year.

The aim of the Seminary is to train men for the Christian ministry, and the regular course for this purpose consists of three years. It includes: (1) a thorough knowledge of the Christian religion in its Biblical, historical, doctrinal, and practical phases; (2) the ability to interpret the abiding truth, as it is in Jesus Christ, in the language of our age, and to understand its relation to the scientific, historical, and democratic spirit of our times; (3) efficient training in the practical promotion of the Kingdom of God on earth through the application of the gospel of Jesus Christ to the manifold individual and social needs of mankind. Accordingly the endeavor of the Faculty is to blend in the curriculum the theoretical and the

practical disciplines, to avoid, on the one hand, mere pedantry, and on the other, mere sentimental pietism; at the same time to prepare thoroughly educated and consecrated Christian men, approved unto God, workmen that need not be ashamed, handling aright the word of truth.

Lancaster, Pa.

### CENTRAL THEOLOGICAL SEMINARY, DAYTON, OHIO

President, Henry J. Christman, D.D.

Central Theological Seminary is one of the three theological seminaries of the Reformed Church in the United States. Its beautiful eight-acre campus, covered with fine forest trees, overlooks the City of Dayton from the east. The Administration Building, erected in 1913, includes lecture rooms, library, chapel and dormitory rooms. The Cottage Dormitory provides living rooms, kitchen and dining room. This material equipment was purchased and fully paid from the contributions of the Churches since 1908.

Central Theological Seminary was organized as Heidelberg Theological Seminary in 1850 and was located at Tiffin, Ohio, in connection with Heidelberg College. In 1907, the Ursinus School of Theology, of Philadelphia, entered into a compact of union with Heidelberg Theological Seminary under the name Central Theological Seminary and the institution was removed to its present location. Dayton, a city of two hundred thousand, is aggressive in educational and religious organization and service.

Central Theological Seminary is organized under the Ohio Synod of the Reformed Church. It has five full time teachers, two emeritus teachers now relieved of active duty, and three instructors who give

part time instruction in Rural Sociology, Public Speaking, and Hungarian Reformed Church History and Policy. About eight hundred alumni have entered upon the work of the ministry in this and other countries during these years.

This Seminary stands for thoroughness of training for the Gospel Ministry on the basis of the doctrine, cultus and government of the Reformed Church in the United States. Its purpose is to promote evangelical truth and spiritual efficiency by encouraging in every way fearless and persistent scholarship, in order that the Church may have able and faithful ministers of the Word—intelligent and efficient pastors with a true understanding of the deepest need of men and a wide sympathy and definite personal experience and a thorough preparation for Christian leadership.

### THE MISSION HOUSE

President, Paul Grosshuesch, D.D.

The Mission House, our western educational institution, is located at Plymouth, Wis. It is an institution comprising three schools—the Academy or High School, the College which gives four years of instruction leading to the Bachelor of Arts degree, and the Theological Seminary, which gives the student a three years' course in theology.

This institution is celebrating the Seventieth Anniversary of its founding this year. The first building was erected in 1862 during a time of great depression. It was the second year of the Civil War, but the pioneers of that day manifested a great deal of courage in undertaking and completing a most needed building program. The institution was founded in response to an urgent need for pastors among the settlers who came in great numbers from Switzerland and Germany. Between the years 1840 and 1860, a period of political upheaval in Europe, a great many left Europe to settle in America. During that period of time the state of Wisconsin had more German and Swiss immigrants than any other state in the Union. Many of these people left their homes not merely because of political disturbances, but because of religious persecution. To this class belonged the colony that settled in Sheboygan County, Wis., where the Mission House was founded. In those early days a great many Indians lived within close proximity to the institution, and would occasionally visit the school to get clothing and food. Particularly on Thanksgiving Day, quite a number would appear to assist the students with their Thanksgiving dinner. One Indian chief was particularly interested in the history of the United States, and he would often visit the class to listen to the lectures by the professor and the recitations by the students.

Prof. Dr. Kurtz, at one time, was overcome by cold in a blizzard when he had lost his way. An Indian of the Winne-

### WALKING AND WORKING WITH CHRIST

The little book, "Walking and Working with Christ," is refreshing from the first sentence to the last. It will bring genuine help to the sincere catechist who ardently and prayerfully labors to lift his boys and girls to a high plane of spiritual outlook, uplift and purpose in Christian living and serving. The book is comprehensive in scope and succinct in presentation of noble ideals. It can with great profit be used in classes of young people even several years after confirmation. Thorough training of youth in doctrine, cultus and history means loyal membership in subsequent years.

J. C. Leonard, D.D.

Lexington, N. C.



bago tribe found him and revived him, and with the help of a few companions, brought him back to the institution. In gratitude for this kind deed Prof. Kurtz advocated missionary work among the Indians of the Winnebago tribe. The result of his agitation is seen today in the Mission at Black River Falls, Wis., and the splendid Indian School of our Church at Neillsville, Wis.

The Mission House has for seventy years sent out annually several young men into the Christian ministry. This school is now opening its doors to students who have in view a vocation other than the Christian ministry. Since last year there have been women students in residence. There are also a number of pre-medic students. And those who are preparing for the study of law or the teaching profession will find courses adequate for their needs. All of these students get courses in Religious Education, which is so essential to real success in life.

The cost of tuition and board at this school amounts to only \$300 for the entire school year, and brings an education within the reach of the student of moderate means. A new gymnasium has been erected and is now in use.

#### FRANKLIN AND MARSHALL COLLEGE OLDER THAN THE NATION, YET MODERN AS TODAY

President, Henry Harbaugh Apple,  
D.D., LL.D.

Franklin and Marshall College, Lancaster, Pa., 3rd oldest college in Pennsylvania and 20th in the United States, is the oldest educational institution in the Reformed Church. It began before the nation's Constitution was adopted and was formed by the union of Franklin College, founded at Lancaster, Pa., in 1787, and Marshall College, established at Mercersburg, Pa., in 1836.

Franklin College was established, "to preserve our present republican system of government as well as to promote those improvements in the arts and sciences which will alone render nations respectable, great and happy"; and was named for a founder and most liberal patron, Benjamin Franklin, at that time president of Pennsylvania. Among its first trustees were four signers of the Declaration of Independence, seven officers of the Revolutionary War and three later governors of Pennsylvania. Brilliant scholars composed its first faculty, including Dr. G. Heinrich E. Muhlenberg, famous botanist, Dr. F. V. Melsheimer, father of American entomology, Dr. James R. Ross, and Prof. B. J. Schipper.

Marshall College, founded by the Reformed Church particularly to train young men for the ministry, was named for John Marshall, great chief justice of the United States, who made a generous contribution to it. Its first president was Dr. F. A. Rauch, a German university-trained teacher, and its faculty included Dr. J. W. Nevin, great theologian, Dr. Philip Schaff, foremost Church historian, Dr. Henry Harbaugh, poet-teacher, Dr. E. E. Higbee, later Pennsylvania public superintendent of education, Dr. T. C. Porter, distinguished botanist, and others.

The two institutions, united at Lancaster as Franklin and Marshall College in 1853 under the care of the Reformed Church, on a campus of 58 acres, which now contains 17 buildings, including 7 recently erected at a cost of nearly \$1,000,000. It has an endowment of \$1,000,000, and has had enrolled more than 5,000 students, educating 900 ministers, 75 foreign missionaries, 700 teachers; besides hundreds of doctors, lawyers, business men and scientists. Its present president is Henry Harbaugh Apple, D.D., LL.D.

#### HEIDELBERG COLLEGE

President, Charles E. Miller, D.D., LL.D.

Heidelberg College, located at Tiffin, Ohio, was founded in 1850 by the Ohio

Synod of the Reformed Church in the United States. The members of the first Faculty were Rev. Jeremiah H. Good and his brother, Rev. Reuben Good, Rev. S. S. Rickly and Rev. E. V. Gerhart—all graduates of Marshall College at Mercersburg, Pa. They were young men, 28 to 33, whose passion for service had carried them beyond the Alleghenies. They were missionary pastors in Ohio when charged with the responsibility of starting a college. They were great heroes of the faith. Out of their meager resources they laid foundations broad enough and deep enough to support the expanding work of all the succeeding years.

Ten thousand young men and young women have received their education at Heidelberg. They have become ministers of the Gospel, missionaries at home and abroad, lawyers, doctors, teachers in college and public school, engineers, leaders in business, etc., etc.

This year there are thirty-seven profes-

Heidelberg is openly, thoroughly and enthusiastically Christian and therefore seeks constantly to develop Christian character and to help the student find God's plan for his life.

C. E. M.

#### A BRIEF HISTORICAL SKETCH OF CATAWBA COLLEGE

President, Howard R. Omwake,  
Pd.D., Litt.D.

Catawba College is one of the oldest of the educational institutions of the Reformed Church. Records show that it was opened on December 3, 1851, in the "Old Academy Building" in Newton, North Carolina, and that a year later, December 17, 1852, it was formally chartered by the General Assembly of the State of North Carolina. The first president was Rev. Charles H. Albert, with Professor H. H. Smith as his assistant. There were only a few schools of higher learning in the State at that time and the new college met with a successful patronage from the beginning.

In 1861 Dr. J. C. Clapp became president and continued in that office until June, 1900. During the greater part of this time Dr. John A. Foil was associated with him, and the names of these two men are still held in reverence because of the fine work they did in the field of education for the young men and young women of the South.

After the retirement of Dr. Clapp, Hon. Charles H. Mebane came from a distinguished service as State Superintendent of Public Instruction to become president of the College. He sustained well the character of the institution, and was especially successful in increasing the patronage. He was succeeded by Dr. George Albert Snyder, by whose untiring efforts a considerable addition was made to the physical equipment of the College. Others who served as president of the College at Newton were Revs. J. F. Buchheit, J. D. Andrew, and A. D. Wolfinger. Due, however, to an insufficient endowment and an inadequate equipment, it became increasingly difficult to maintain the institution and the Trustees decided to close its doors in the spring of 1923.

Providentially, it seems, the General Synod of the Reformed Church met in Hickory in that same year, and after prayerful consideration declared that "it is unthinkable that Catawba College should die," and promised to assist in raising an endowment sufficient to re-establish the College on a sound basis.

The later history of Catawba seems almost miraculous. Under the inspiring leadership of Dr. Elmer R. Hoke, the College was re-located at Salisbury, N. C., and a successful campaign was completed for the raising of the sum of more than \$400,000 for a Building and Endowment Fund. The College reopened its doors in the fall of 1925. Dr. Hoke gathered about him an unusually strong faculty, and in December, 1928, three years after its reopening at Salisbury, Catawba was admitted to membership in the Southern Association of Colleges and Schools as a standard college. Before the untimely death of President Hoke in 1931, an adequate plant had been developed and the College had become widely known as an institution of first rank.

The enrollment for the current year is 365 students, representing twelve states. Dr. Howard R. Omwake became president in the fall of 1931 and has already won a favorable place among educators of the South. The friends of Catawba look forward to the continued success of the College under his leadership.

Milton Whitener.

#### CEDAR CREST COLLEGE OF THE REFORMED CHURCH

President, Wm. F. Curtis, Litt.D.

Cedar Crest College was chartered by East Pennsylvania Classis of the Reformed Church in 1867. Its first president was Dr. William R. Hofford, whose scholarship,

#### THE SEEKER

A wise man said,  
"Seek not for God  
In ruins of time  
Where men have trod."  
"Where then is God?"  
The sage reply:  
"Not in the roads  
Where ill wills lie,  
Nor in the paths  
Where greed is kin  
To pride. Now go,  
My child, find Him."

I searched for God  
And I listened long  
For sounds of His voice,  
A burst of song;  
I sought Him there  
In a maddened crowd;  
I listened where silence  
Was crashing and loud.  
I waited in Church  
To see Him there,  
But all I heard  
Was an echo of prayer.  
(Surely He's there  
At the altar side,  
But 'twas only His image,  
Christ crucified).

I searched in halls  
Of wealth and fame,  
But most of the people  
Knew not His name.  
A voice said, "Look"—  
I looked and smiled:  
For there was God  
In the heart of a child!

—Margaret Isele

sors and instructors on the staff for four hundred students, giving a commendable ratio of one instructor to every 11 students. The campus contains thirty acres. There are twelve stone and brick buildings. The endowment is about nine hundred thousand dollars.

Heidelberg is a standard college, one of the founders of the Ohio College Association, a member of the North Central Association, also of the American Association of University Women, and is approved by the Association of American Universities as a college of the first rank.

About half the students belong to the Reformed Church and the rest represent all the denominations, including the Roman Catholic. There are no social fraternities at Heidelberg, which greatly reduces the expenses of the student. All students are expected to take an active part in the work of the Literary Societies and the Christian Associations, and they participate also in such additional activities as debate, oratory, dramatics, varsity and intra-mural athletics, glee clubs, orchestra, band, etc.



loving personality and Christ-like spirit gave direction to the institution for a quarter of a century. Originally the College was located in the heart of the city of Allentown and was chartered as the Allentown Female College but was commonly known as the Allentown College for Women. An ordained minister of the Reformed Church has always been president. The constituency of the institution was originally local, although during the administration of President William Knappenberger, provision was made for resident students and the geographical territory represented in the student body was greatly enlarged.

A new day dawned for the College when in June, 1908, Rev. Wm. F. Curtis was called from a pastorate in Kansas City, Mo., to the presidency of the College. For the past 25 years under his leadership the College has had a remarkable growth and has gone steadily forward developing along modern physical and academic lines.

In September, 1915, the College was moved to a 70-acre campus, three miles west of Allentown, upon an elevation overlooking the surrounding country. In May, 1926, the charter of the College was amended and the work of the institution was approved and accredited by the Department of Education of the State of Pennsylvania, under the name of Cedar Crest College of the Reformed Church. In 1907 the College was transferred to the Eastern Synod of the Reformed Church, which now owns and fosters its work. One now finds 6 buildings upon the campus, all of them modern in construction and equipment. Within the last three years a new modern fireproof dormitory was erected with exceptional appointments accommodating 200 students.

Perhaps the basic characteristic of the institution is the fact that it insists upon maintaining a Christian atmosphere. Cedar Crest feels that without the spirit of Christ all educational efforts are futile and sometimes even detrimental to individual and community welfare. President Curtis says, "The finest thing Cedar Crest College can do in the name of the Reformed Church is to train the young women of today to establish and maintain Christian homes for the coming generations."

#### URSINUS COLLEGE

President, George L. Omwake, Pd.D., LL.D

In 1869, a group of ministers and laymen of the Reformed Church in the United States, in order to preserve the historical position of the Church in regard to certain matters in theology and policy, founded Ursinus College, and secured the Freeland Seminary property at Collegeville, Pa., as the site of the institution. The original purpose was largely the preparation of young men for the ministry.

The history of Ursinus College falls into three periods, of approximately twenty years each. The first is covered by the administration of Dr. J. H. A. Bomberger. While preparing men for the ministry was the main objective, the College gradually widened its scope and became patronized by youth preparing for other activities. The period was marked by grave financial problems following the panic of 1873, but the work was sustained through the support of many congregations and individuals. Most distinguished among the latter was Robert Patterson, an elder of Trinity Reformed Church, Philadelphia, who was a steadfast friend of Dr. Bomberger, and who crowned the latter's administration with gifts and bequests amounting to more than \$200,000.

The second period was one of transition in which the College advanced from its original position of a training school for ministers on a narrow and provincial basis to that of a thoroughly up-to-date institution of high collegiate rank. The curriculum was expanded and thoroughly reorganized to meet current needs. Bomberger Memorial Hall, erected in 1891-93, provided excellent facilities. During the greater part of this period, Ursinus College

was under the guiding hand of President Henry T. Spangler.

The third stage, extending from 1912 to the present time, has been marked by extraordinary development. Under the presidency of Dr. George L. Omwake the number of students increased from 178 to 477, the faculty from 17 to 42, the total assets of the College from \$650,000 to \$2,768,493.

Ursinus College is now on the accepted lists of all important standardizing agencies in the United States. Its certificate is honored by every university graduate or professional school in this country and Europe.

The College maintains its original position as a Christian institution devoted to the principles of evangelical religion, and continues to prepare young persons possessed of strong natural qualifications for the ministry and other forms of Church work. During the last 12 years, 50 young men have gone forth from Ursinus into the ministry of the Reformed Church alone.

#### THE VOYAGE OF 1933

The laden ships are straining  
At ev'ry mooring line  
That binds them to their shore-  
berths—

They are your life—and mine!  
Their sailing time is nearing,  
And soon they'll put to sea,  
On unknown courses steering,  
Through nineteen-thirty-three.

Their clearance they're awaiting,  
And we must each decide  
What course to steer our vessels,  
As o'er Life's waves they ride;  
For once they loose their hawsers,  
And start the seas to range,  
It may be found most difficult  
Their onward course to change.

So let our goals be Truth and Love,  
And Charity discreet,  
Loyalty and Sympathy,  
Religion, kind and sweet;  
Devotion and Nobility  
Have ever for escort;  
With these, Life's storms we'll  
scathless breast,  
Drop anchor safe in port.

W. Walter Esmer.

Boonsboro, Md.

#### HOOD COLLEGE

President, Joseph H. Apple, LL.D.

Hood College, as The Woman's College of Frederick, Maryland, was organized in 1893 by the transfer of the department for young women of Mercersburg College at Mercersburg, Penna., to Frederick, Maryland, and its union with the Frederick Female Seminary established fifty years earlier. The Frederick Female Seminary had been chartered in 1839, and had begun its academic activities in the autumn of 1845. It rendered a fine type of service in the training of young women. Its students came from a wide extent of territory, and its graduates still maintain an active and independent alumnae association. Upon this vigorous foundation the directors of the new institution began in 1893 the building of a standard college, which was incorporated January 12, 1897. In recognition of an early friend and benefactor, Mrs. Margaret E. S. Hood, of Frederick, the name of The Woman's College of Frederick was changed in 1912 to Hood College, the new name becoming effective by change in the charter in May, 1913.

In September, 1915, the college moved to a new campus of 45 acres in the residential section of northwest Frederick. Here two new buildings were erected and one remodeled. The preparatory department remained in the original buildings as Hood Seminary until discontinued in 1920. These buildings, under the name of Win-

chester Hall, continued in use as residence hall, until replaced in September, 1930, by a new residence hall on the campus, where there are now 12 buildings. The academic growth has been even more marked; the number of courses has more than doubled, and the Faculty has been proportionately enlarged.

The institution was originally under the direction of the Synod of the Potomac of the Reformed Church in the United States. In 1916, the necessary legal steps were taken whereby Pittsburgh Synod joined in the control and support of the College. Its Board of Directors now consists of six directors chosen by each of the two Synods, six others chosen by the twelve, and six chosen by the Alumnae Association from its membership. The College is thus Christian in its teaching and administration; but it is not sectarian in the usual sense.

Hood College is included in the lists of accredited institutions of the Association of Colleges and Secondary Schools of the Middle States and Maryland, of the American Association of University Women, and of the American Council of Education. It confers the degrees of Bachelor of Arts and Bachelor of Science in Home Economics.

#### FRANKLIN AND MARSHALL ACADEMY

Edwin M. Hartman, Pd.D., Principal

In 1749, Franklin published his "Proposals Relative to the Education of Youth in Pennsylvania," which gave the inspiration for the rise of the academies of which there were some 1,200 before establishment of the public high schools. Because of his influence in this connection Franklin is recognized as the father of secondary education in America.

Franklin and Marshall Academy had its beginning as the Junior or preparatory department of Franklin College, founded at Lancaster in 1787, by Benjamin Franklin and others. Our knowledge of the earlier years of the school is fragmentary, but we have reason to believe that the work of preparatory or secondary school grade has been continuous in Lancaster ever since its beginning as a department of Franklin College in 1787.

In 1872, a building was erected on the College campus for the special use of the preparatory department and the school was named Franklin and Marshall Academy. In 1907-08 the fine main building was added, giving the school a capacity of about 100 boarding students, together with an attendance of 75 day students.

During the period from 1852 to 1872, the responsibility for the preparatory department was usually delegated to some member of the College faculty, among whom were Dr. Theodore Appel, Dr. Thomas Porter and Dr. Frederick A. Gast. With the erection of the first Academy building in 1872, the Academy came to have its own distinct life and activities. Among the names of those who served as rectors or principals since that time are Cyrus V. Mays, Daniel M. Wolff, Nathan C. Schaeffer, John S. Stahr, James Crawford, George F. Mull, W. W. Moore, Thaddeus G. Helm and the present incumbent.

With its present equipment the Academy affords an unusually pleasant and comfortable school home and the character of its academic work is indicated by the fact that Academy boys have entered colleges throughout the country from Maine to California. Last year an Academy boy was graduated with highest rank at State College, and four others made Phi Beta Kappa honors at Franklin and Marshall, Lehigh, Dartmouth and Princeton. The Academy enters some forty boys a year to college. Of these somewhat more than one-third enter Franklin and Marshall College, and the others are distributed among twelve or fifteen colleges.

The preparatory school not only gives the boy a sound academic preparation for college but it also deals personally and intimately with him in a transition period



of his life when wholesome influences and guidance are more definitely moulding than in any other period.

### THE MERCERSBURG ACADEMY

Boyd Edwards, D.D., S.T.D., LL.D.,  
Headmaster

The Mercersburg Academy at Mercersburg, Pa., now in the fortieth year of its history in its present form, has dealt with eight thousand boys during that period, receiving them from all over the nation and from lands beyond the sea. When Dr. William Mann Irvine came to Mercersburg in 1893, he found a small group of buildings on a small acreage that had been associated with the history of Marshall College (1835) and Mercersburg College and Seminary later. With a vigorous and courageous faith, almost peerless in the school world of his generation, he built, extended and developed in fulfillment of a noble vision. Character was his primary aim and the motto of the school came to be "Clean Life, Hard Work, Fair Play." It is the purpose of the present administration, which began immediately upon Dr. Irvine's death in 1928, to develop intensively what he outlined extensively.

A steady advance in scholastic performance has been made during the five years of the present administration through the functioning of special faculty committees of advisers and helpers dealing with individual boys, understanding and relieving their scholastic difficulties. The extra-curricular activities are carefully integrated with the scholastic program that they may serve a definite total scholastic enterprise. Strict eligibility rules require a boy to do successful work in his major interest here, namely, scholarship, before he is allowed to give over-much of time to secondary and auxiliary interests.

There is special training in group singing and solo music, vocal and instrumental. The Chapel choir and the school glee club, under separate direction and advisers, maintain an exceptionally fine tradition in music. The carillon recitals in the Chapel tower, presented by one of the best carillonneurs in the world, are given twice a week for the general public who attend literally by the thousands and the carillon contributes to the inner life of the school whenever a Chapel service is held. The preachers most successful in addressing boys upon religious themes are visitors to the Chapel for the weekly preaching services all through the year. In other words, the health, vigor, happiness, success, development and spiritual quality of the boys are considered and served to the fullest possible degree.

One of the most characteristic qualities of the school is its democracy. Some 70 boys work their way through, either in whole or in part. Mercersburg sends nearly 200 boys to college every fall and they are distributed among 60 to 90 colleges every year. The graduating class ordinarily numbers about 110. There are usually 80 to 90 boys in the Upper Middle Class who have enough college entrance credits when they come to Mercersburg, so that a single year here equips them with adequate credits for admission to the 120 colleges of standing which admit on the certificate basis. One hundred twenty-two boys ordinarily take the College Entrance Board Examinations for those colleges which admit exclusively by College Entrance Examination.

A fair expression of the spirit and tradition of the school is provided in the fact that the present foreign missionary representative of The Mercersburg Academy, his entire salary being borne by the school, is a graduate of the school in the class of 1921, Carl S. Sipple, now teaching in the fine college and school at Sendai, Japan, under Reformed Church auspices. Already through two generations of American life this Mercersburg Academy has served boys of ambition, character, high purpose, whether their means were limited or ample,

and served their sons too in preparation for the service of mankind to Church and State, to home and school.

### MASSANUTTEN ACADEMY, WOODSTOCK, VA.

Headmaster, Howard J. Benchoff, Pd.D.

Through a misunderstanding, the sketch of this excellent school for boys in the Shenandoah Valley was given in last week's "Messenger," page 18. Please examine this, in connection with the story of our other institutions. You will find it of special interest.

#### A NEW YEAR PRAYER

Lord, YESTERDAY I made mistakes—

I fell so short of my ideal—

I was impulsive, grieved a friend

By voicing thoughts I should conceal.

TODAY I'll try to make amends;

This very morning I will start—

I'll ask forgiveness, strive to sweep

All selfishness from out my heart.

The year was full of "YESTER-DAYS",

Each one exacted bitter toll

Of shame and self-reproach, when I

Fell so far short my lofty GOAL.

But Thou hast always sent "TO-DAY",

And with each morning's promise bright

I have been given one more chance

To seek forgiveness—start aright!

The year of Nineteen Thirty-two,  
With all its sadness, fret, and pain,  
Its bitterness of blasted hopes,

Its fruitless quest for empty gain—

Has passed away, and in its stead

There comes a year of fresh "TO-DAYS"

That we may do with as we will—

Chance to redeem our "YESTER-DAYS"!

Oh Father, as the New Year dawns

I pray Thee help us everyone

To start anew, nor compromise,

But give our best from sun to sun!

Then, as the night snuffs each "TO-DAY,"

We'll feel no shame, but peace of soul,

If we, undaunted, faltering not,

Have climbed steadfastly toward the GOAL!

—Grace Harner Poffenberger.

### THE WINNEBAGO INDIAN MISSION SCHOOL

At the edge of the city of Neillsville, Wis., near enough to have city conveniences and far enough to avoid city distractions, there is a small farm of 30 acres, bounded on its long side by the Black River. Hills and valleys, woods and meadow, fer-



REV. BENJAMIN STUCKI  
Supt. Winnebago Indian School

tile fields and flowing water combine to make it an ideal home for Indian boys and girls. Here is located the Winnebago Indian Mission School. The School had its beginning in 1878 at Black River Falls, Wisconsin, when on December 30 a Christian School was opened in a small log school house built by the Indians themselves. As the years passed it became increasingly evident that school work among the Winnebago Indians could not be successful unless a boarding school were established. In 1917 the Mission was turned over to the care of the Board of Home Missions. Arrangements were soon made for the boarding school and Mr. Benjamin Stucki, a son of the missionary, Rev. Jacob Stucki, and a graduate of the Mission House College, was appointed superintendent. The original building which comprises the present school was erected in 1921. In 1928 a gift of the Woman's Missionary Society made possible the enlargement of the building to more than double its original size. The whole plant today represents an investment of approximately \$150,000.

The enrollment of the school averages about 100 pupils. The enrollment this past year was actually 108, but for various reasons six pupils have been dropped. Many more applied for admission but had to be refused for lack of room. A classification of these pupils reveals the following interesting facts. Of the 108 pupils, 24, or 22 per cent, are baptized. Of these 24 boys and girls, 7, or 30 per cent, are communicant members of the Church and all come from non-Christian homes, while the other 17, or 70 per cent, come from Christian homes. Eighty-four pupils are not baptized, and these all come from non-Christian homes. Of the total enrollment, 91 pupils, or 85 per cent, are from non-Christian homes; and 17 pupils, only 15 per cent, come from Christian homes.

Rev. Benjamin Stucki possesses unique qualifications for his work. He grew up with the Indians. The child of a missionary acquires qualifications to a degree seldom attained by anyone else—an intimate knowledge of the people and a practical and fluent use of their language. Mr. Stucki knows the Winnebago and he knows the Winnebago language. He is the only white man today who can preach in that language—From "The Winnebago Finds a Friend," by Arthur V. Casselman.

### OUR YOUNG PEOPLE IN OTHER SCHOOLS

By Clayton H. Ranck

For a paper like the "Messenger" to give so much space to this relatively small group of young people called students is significant. Yet for more than a century our denomination has been stressing higher education, and no page in our history is brighter than this. But with a ministry that stands near the top in its proportion of men trained in colleges and seminaries (although let us never forget that all of us are deeply indebted to some of our finest leadership who served with distinction without such advantages), it is but natural that so many of our young people go to college. But where do they go?

This calls, for our purposes, for a division into three groups of students: 1. Those who attend the schools of our own Church; 2. Those who attend the Church colleges of some other denomination; and, 3. The students at independent and State supported schools. We are not prepared to state the proportionate numbers of these groups for our own or any other Church, but casual surveys at meetings of Eastern Synod, indicated that three or four times as many attended schools other than our own as were in schools of our own Church. Whether this result is higher or lower than the entire picture would be, we are not prepared to state. Suffice it to say that the number in each group is very large indeed.





MISS GERTRUDE B. HOY

Mission Representative, Zierner  
Memorial Girls' School,  
Yochow, China

Our men serving in congregations near denominational colleges of other Churches have been doing a noble student work, for the most part quite unsung, but which ought to be told. But we are concerned here with the large numbers who are in colleges of independent or State support, where religious training is for the most part quite inadequate. In appreciation of this need our Church now has workers in the following college and university centers: Rev. A. S. Asendorf, Pennsylvania State College, State College, Pa.; Rev. E. Bruce Jacobs, Ohio State University, Columbus, Ohio; Rev. Calvin M. Zenk, University of Wisconsin, Madison, Wis.; Rev. A. R. Achtemeier, University of Nebraska, Lincoln, Nebr.

With the single exception of the writer, these men serve the student needs in connection with their ministry to their congregations. He, on the other hand, because of the 600 or more students in the Philadelphia area, gives all his time to them. But all of us are trying to meet the needs of the most ambitious, the most energetic of our young people, who are away from home and facing the greatest life problems they will ever meet. Their questions are practically the same whether in a small college in a small town, or in a great university in a great city, for all are young people away from home and being faced up with a world view that is growing too fast for them to keep pace with it. The late Dr. A. V. Hiester once stated it thus: "Students must do about as much thinking in four years as the average young person does between the ages of 18 and 30." Now add to this overwhelming quantity of materials the fact that college work is to make one literally revalue everything, and you will see why students just must be critical of everything, even of themselves.

Notice their combined problem. They are away from their homes and must work out a new social relation (that is great enough for those who remain at home), measure a world growing far faster than they can comprehend, with a yardstick which they do not either know or fully trust, and you see why questions like the following arise in the minds of so many

of them. (These are a "run of the mine" group).

"I find myself in a pretty bad fog; may I come in and talk things over?"

"Somehow I do not feel right when I am in Church. I feel that I do not belong there, for I do not know what I believe?"

"Now believing as I do, although I enjoy and am helped by the Church, do you think that I ought to remain in it?"

"I do not see prayer in a world of science." (But a group of those willing to "make the adventure of praying" was formed and is showing signs of being quite helpful.)

"Is there anything wrong with me? I enjoy going to Church, yet I do not feel comfortable when I look about and see the people doing so little and who yet seem so contented. Do they not know about all the poor and hungry, or don't they care?" The Church must answer that question for a great many of our young people, and it had better be quick and very earnest about it, for they will not be deceived.

Into such an atmosphere of uncertainty, with the finest young people in the world to work with and yet many of them without a fair chance to make adequate decisions, it is the privilege of a student pastor to labor. Naturally he tries to be a brother, a father and a pastor all in one. And of course he fails in being all of these only too often, but in many cases when he thinks he is only an elder brother, later evidences appear, showing that he has been



REV. DAVID B. SCHNEDER,  
D.D., President North Japan  
College, Sendai, Japan

far more than that. A father writes that his son "told his mother that he is just as free to talk with you as with me." Sometimes we know that they speak with far more freedom to us than to their parents, for only too few of us parents are so fortunate as to be close friends of our own children.

Of course the most desirable means for helping students would be gathering them into groups on a basis of common interests, and this is done whenever possible, but in addition to such formal meetings, there are calls, chance chats on street corners, gatherings at his home, the Church and his office, for after a friendship has been built up the other things are possible but not before that. We think of our work, however, not so much as giving advice as in helping our young friends think their own thoughts through. They do so eagerly want to be useful, and at their age there are so many things for them to do that will change their whole life emphasis. Into these we try to guide them, for if they once get the joy and vision of service, when they settle in their home Church they will not only have something to give, but a real desire to give what they can.

This is our desire for all of our students. Anything you who are their friends can do to help us do the best possibly by them, will not only be of great service to them, but to the entire Church. So please notice that this work for students in schools other than of our own Church is not competing with our own colleges, for we will chal-



REV. CARL D. KRIETE  
President Miyagi College,  
Sendai, Japan

lenge anyone in our denominational loyalties, but your sons and daughters are in both kinds of schools and it is for us to meet and help them where they are.

## OUR EDUCATIONAL INSTITUTIONS ABROAD

By Dr. A. V. Casselman

The Reformed Church has always been an "educational church." When our missionaries went abroad it was natural for them to carry with them this educational ideal. We are not surprised then to find that wherever they went they founded educational institutions.

Upon his arrival in Japan the Rev. Dr. William E. Hoy immediately set about establishing a school for boys at Sendai. This institution, founded forty-seven years ago, has grown into the North Japan College of today. The total enrollment of students last year was 920; 570 of these were in the Academy, 325 in the College, and 25 in the Seminary. The total number of graduates is now 2,033. Over half of the graduates of the school went out as baptized Christians and all of the others definitely influenced for Christ. The College Church has a membership of 853.

The women missionaries who went to Japan founded what used to be known as "The Girls' School." This has now become Miyagi College, with a total enrollment of 392, of whom 245 are in the Academy, 131 in the College, and 16 in the Bible Training Course. The total number of graduates is now 1,167. Nearly all of the girls who graduate from college become Christians. In a recent year over 100 students enrolled themselves as inquirers and candidates for baptism.

When Dr. and Mrs. Hoy went to China and founded the China Mission, they immediately planned for schools for boys and girls. Consequently at Yochow there was founded what was originally known as the "Seek-New-Learning-School" for boys. This was later moved from the city of Yochow to the beautiful "Lakeside" some four or five miles away, and is now known as Huping Middle School, with 99 pupils. Simultaneously with the founding of the



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Boys' School, Shenchow, China



REV. EDWIN A. BECK

Mission Representative, Huping  
Middle School, Yochow, China





MRS. GEORGE R. SNYDER

Mission Representative, Chenteh  
Girls' School, Shenchow, China

boys' school, Mrs. Hoy gathered a few girls into a girls' school. The first missionary teacher specially designated for this school was Miss S. Emma Ziemer, who subsequently lost her life by drowning while on the way from Yochow to Lake-side to attend the Christmas exercises of the boys' school. The name of the girls' school was then changed to Ziemer Memorial Girls' School, which had an enrollment of 130 last year. Associated with these two institutions as feeders for them are seven primary schools with an enrollment of 289.

As our missionaries pressed farther into the interior of China and another mission station was located at the city of Shenchow, two other schools were organized, one for boys and one for girls. The Boys' School is known as the Eastview Middle Schools, with an enrollment of 113. The Girls' School is Chenteh Girls' School and had an enrollment, last year, of 59. An interesting note about this school is that the average attendance at chapel, which is voluntary, was one hundred per cent, and at Bible study, which is an elective, was ninety-one per cent. Associated with these schools are also two primary schools for boys and girls. The decided change in public opinion in China is evidenced in the fact that in these primary schools more than one-third of the total enrollment consisted of girls.

In addition to these schools, our Mission co-operates with other Christian forces in the support of five higher institutions of learning in central China. One of them is the Ya-li Boys' School at Changsha, the capitol of Hunan, which was formerly the Yale Mission College. Another is Fuhsiang Girls' School at Changsha. Both of these schools are high schools, and students from our middle schools are sent to these high schools for more advanced study. Central China Christian College is located at Wuchang and is the Christian institution of collegiate standing for the Christians of Central China. We are also associated with



DR. CALVIN K. STAUDT

American School for Boys,  
Baghdad, Iraq

Ginling College for women at Nanking. Our theological students receive their training at the Central China Union Theological Seminary at Wuchang.

When it was decided to inaugurate missionary work in the Moslem world, an educator was selected for our first missionary and sent to Baghdad where the American School for Boys was founded. The present student enrollment is about 450. The school has been called "a little League of Nations" and has made a deep and lasting impression upon the life of that ancient seat of culture, the city of Baghdad.

AN  
INSPIRING  
SCENE  
AT  
NORTH JAPAN  
COLLEGE



## What is Social Service?

PROFESSOR E. E. KRESGE, PH.D.

*(The Chairman of our Social Service Commission States Fundamentals for Thoughtful Readers)*

Social service, whether fostered by the Church or by some other institution, is a life-centered agency. It considers human personality as the one thing of supreme value. It pronounces as unchristian or unjust any practice that subordinates human personality to things; or that degrades human beings into mere tools for the creation of goods and profits. Its ultimate aim or objective is to place the opportunity to live an efficient and happy life within the reach of every citizen, regardless of race, creed, or social status. To this end it labors to convert the major interests of society,—religion, education, science, politics and business,—into instruments for the improving and the enriching of human life.

But if social service is to be an efficient agent in the pursuit of a richer, fuller life, it must be scientific in its methods as well as Christian in its motives and ideals. While it receives inspiration and motive power from religion, it must look to science for its technique. Science has spared no effort to understand the mysteries of life. It has analyzed growth and development

into their simplest elements and processes. It has subjected the plant and the animal to painstaking experimentation. From this scientific study has come the conviction that two determining factors,—the **biological or native endowment factors** on the one hand, and the **environmental or cultural factors** on the other hand,—enter into the making or conditioning of all organisms. Science has proven that there can be no improving of plant or animal in violation of these sovereign laws.

Social service, if it is scientific as well as Christian, goes on the assumption that, whatever other laws or principles may operate in the making of human personality, the laws that are known to determine life on the lower levels may not be violated on the higher level. To realize a life that is truly worth while, the child, as well as the plant or animal, must be both **well-born** and **well-nurtured**. Its life must be rooted in good biological soil; and it must come to fruition in a favorable environmental atmosphere. It is only as we understand and obey these basic laws of life that we

become effective "workers together with God" for the realization of His purposes.

**I. Sound birth is the first absolutely indispensable prerequisite for a worth while future achievement of any kind.**

1. Whether we will ever be able to make any positive use of our knowledge of chromosomal inheritance in the way of improving the human stock is a debatable question. Of certain disgenic determinates of life, however, we are certain enough to act in an immediate and positive way. We know that an appalling number of individuals in civilized society are born with practically no native intelligence at all. They are born low-class morons or imbeciles. They are pre-determined in the womb by bad genes to a life that is worse than no life at all. There is no pedagogical alchemy nor religious magic known to man than can undo the bad work of defective genes. The born-morons will, under the best of environmental conditions, remain so much social wastage. Yet these genetic unfortunates are giving birth to five or six times as many children per thousand



of their kind as are born to every thousand college or university graduates.

In a host of other cases the vile virus of syphilis affects, at least temporarily, the chemical substance of what had been good genes, and thus, by way of the germ-plasm, visits tainted-blood, defective brains, spinal malformations, and insanity upon the third and fourth generation of innocent children. Where the genetic foundation is defective no worth while superstructure can possibly be built upon it. For the sake of the race of tomorrow, which is conditioned by the births of today, a certificate of sound health should be required of every couple before licensure to marry be granted. All those who are biologically unfit to become parents because of some known inheritable defect, should, through sterilization or by some other humane but effective means, be prevented from having children.

2. But defective genes are not the only pre-natal determinants of life. A multitude of innocent children are born each year of biologically sound parents, but whom disgenic conditions imposed by an unjust social order doom in the womb.

For half a century or more Social Workers and Child Welfare Agencies in Europe and America have noticed that the children born of industrially employed mothers, particularly where the mothers are compelled to do their own house work in addition to their work in the mill, are born lighter in weight, have less chance to survive the critical period of infancy, and, as a rule, are more delinquent mentally and morally than are the children of the mothers in the same community who are not thus employed. Recent investigations in a number of the great industrial centres of Europe found that the mortality rate of the children of industrially employed mothers is fifty per cent higher than of the other children of the same community; while the delinquency rating of the children who survived is twenty per cent higher than of the other children. Investigations in scores of industrial communities in the United States have disclosed the same conditions.

Bad environmental conditions in the home of these industrially employed mothers add their contribution to both the high mortality rate and to the mental and moral delinquency of the children. But this is not the whole of the story. Science, by means of careful experimentation with animals, has proven that biological factors of which the average layman is ignorant, contribute powerfully to this slaughtering and stunting of childhood. It has been proven that **pre-natal malnutrition**, by impoverishing the blood of the pregnant mother, puts its stunting finger on the offspring before it is born. The offspring of acutely under-nourished white rats and guinea pigs are, as a rule, considerably lighter in weight, more stupid in their reactions, and in other respects seriously handicapped in their ways of life as compared with the offspring of mothers that are well nourished during the period of pregnancy. And what is true of the offspring of the animal is true also of the child. The biological toll which the present economic depression is taking out of the childhood of tomorrow no one can estimate. An army of children, conceived with the inalienable right to an efficient and happy life, are stunted physically and mentally in the wombs of the under-nourished wives of the eleven million of our unemployed. And yet we tolerate an economic order that has never planned to prevent depressions with their accompanying unemployment and starvation.

Experimentation with animals has also proven that **fatigue-toxin** in the body of the pregnant mother has the same disgenic effect on the offspring that pre-natal malnutrition has. When this toxin (which is simple carbon-dioxide) accumulates faster than the eliminative processes of the organism can dispose of it, as is the case in the long days and endless weeks of fatiguing toil of the industrially employed

mothers, the blood of the victim becomes too impoverished to nourish the growing embryo. When the pre-natally impoverished child is not speedily and adequately nourished after birth his development may be seriously affected for life.

3. In addition to pre-natal malnutrition and fatigue-toxin, which affect the unborn child only through the blood of the mother, there is experimental evidence of other powerful occupational toxins which temporarily disturb the chemical activity of the genes themselves, and thus affect the unborn child through the germ-plasm of the father as well as the mother. **Lead-poisoning**, a shamefully prevalent occupational disease in the United States, has doomed not only a multitude of adults who dye our dress goods and put the fine finish on our furniture and automobiles; but, by affecting the chemical substance of the genes, it puts its curse upon the children, and even the grandchildren, of the victims. There is experimental evidence also that **radium-poisoning** acts in the same way as lead-poisoning. This comparatively new industry is taking its toll out of the unborn childhood of the nation. But we complacently perpetuate an economic order which, through its unjust distribution of the conjointly created wealth of the community and nation, dooms one-fourth of all the married women of the country to fatiguing and dangerous toil outside of the home, thus mortgaging their children before they are born.

With the unborn childhood of the world mutely appealing for the right to live, what prophet of righteousness dare timidly seal his lips!

**II. To realize an efficient, happy, and upright life, the child must not only be well-born but also well-reared.** And a social service that is scientific as well as Christian will stress every factor that is known to enter into the conditioning of the total individual from birth to maturity. In this matter also science has furnished us with invaluable information.

1. The proper nurture of the new-born child begins with its **feeding**. Not only must the genes do their work well in the building of the myriads of body cells and the glands, but it is equally important that these cells and glands be adequately nourished. Improper or unscientific feeding will arrest the development of any organism, regardless of its genetic soundness. Much of the mental delinquency of school children is known to be due to under-nourishment rather than to bad genes. Much of the moral delinquency of youth is, in all probability, due to the same cause. There is irrefutable evidence of a sub-surface connection between a community's scanty breakfast tables and its backward schools and its juvenile courts. But this basic thing in child-nurture has been given practically no consideration at all. The sin of civilized society against the child's right to be well fed is as unpardonable as the "sin against the Holy Ghost." Every civilized country in the world spends millions of dollars annually on the scientific breeding and feeding of plants and animals, while the conception of children is left to unenlightened passion and their feeding to tragic ignorance. While pre-natal malnutrition slays its thousands, post-natal malnutrition slays its tens of thousands. The Child Welfare League of America and the National Commission on Health Problems in Education estimate the number of seriously under-nourished children in the United States to be three million. Many of these children will be handicapped for life physically and mentally because of the lack of vitamins in their little bodies. Poverty and ignorance are listed as the chief causes of this tragic situation. While poverty and ignorance will, in all probability, never be entirely eradicated from society, it is however, within reason to believe that these enemies of life could be reduced to a minimum by an economic system and an educational program wisely adjusted to the needs of life.

2. To grow into a worth while life the child must also be **decently housed**. All domesticated animals are affected by the shelter that is furnished them. It has been proven experimentally that the contentment which results from a clean, well-lighted, well-ventilated and comfortable stable affects the quality of the cow's milk or of the hen's eggs. We must not assume that the child is immune to a law of life which is so evident in the case of the domestic animal. But in this matter also civilized society has committed the unpardonable sin. The children of the lowest ten per cent of the people in every civilized community of the world are doomed to habitations in which the upper ten per cent would not shelter their pedigreed dogs. At least two million families in the United States, with approximately ten million children, are doomed to living-quarters whose iniquity cries to high heaven. One or two rooms, usually without sunlight or fresh air, are all that many of the families are privileged to call home. To speak of happiness under such conditions is sacrilege.

The iniquitous housing situation which we have tolerated is not only one of the most devastating scourges of childhood, but also one of the chief factors in the disintegration of the modern family. Recent investigations in 257 of the largest cities in the United States found that forty-eight and two-tenths per cent of all the families in these communities are living in multiple dwellings, in flats, apartments, and tenements. While many of these multiple dwellings are models of luxury and the last word in convenience, nevertheless all of them lack both the space and the privacy that wholesome family-life presupposes. Our Christian communities have placed a higher value on a few cubic feet of space than on family-life and child-welfare. Crusades in the interest of the family-altar are futile so long as we tolerate a housing situation in which more families disintegrate each year than the Family-altar Guilds can redeem in a generation.

3. To secure the economic necessities,—the food, the shelter, etc.,—which efficient and happy living presupposes, there is an imperative need of an **adequate and steady family income**. But in this matter also civilized society stands condemned before the bar of social justice. The conjointly created wealth of every civilized community and nation in the world is so unjustly distributed as to make real living impossible for an appalling percentage of honest and worthy citizens. Even in the United States, one-half of the families are still suffering from the nightmare of economic insecurity; while the lowest ten per cent of the families are actually hungry, and cold, and in rags. In a country as lavishly endowed with natural resources as the United States; and with the scientific knowledge and the power machinery in our possession to turn these resources into a means of life for all, a situation like that may no longer be tolerated. Christian social service insists that government and industry place the life and the happiness of the total citizenship above the profits and the privileges of a class. If the profit-system of industry and its political allies either cannot do this, or do not care to do it, they should be compelled to make way for an experiment with a system that, at least, plans to do it.

4. But, "lest we forget", the biological and economic factors are not the only agencies in the making of a life. A child may be well-born, and he may enjoy the protection and comforts of a home of material plenty, and yet fail to mature into a good man or a desirable citizen. To achieve a worth while life the child must also be **well-trained**. The educational Psychologists and the scientific Moralists, who have given more consideration to this problem than the rest of us have, tell us that the proper training of a child for life and citizenship consists of two basic



things,—the formation of useful habits, and the inculcation of ennobling ideals. Both of these things are of primal importance. Man is essentially a creature of habit. A wise training for life, therefore, aims at the formation of such habits as are most useful and least injurious to the individual himself and to his fellowman. But man is not wholly an automaton of habit. He also lives according to his

ideals. Of paramount importance, therefore, is the inculcation of ideals that are ennobling to one's self and beneficial to society. The child who has not been helped in the formation of useful habits and indoctrinated in ennobling ideals is as seriously handicapped in the pursuit of life as the one who is ill-born and undernourished. To the home, the school, and the Church has been committed the task

of training the citizenship of tomorrow in the science and the art of living; and great is their responsibility.

Social service, then, is a life-centered agency. It is actively interested in every factor that is known to enter into the making of life. It is an ally of everything that ministers to human well being and happiness, while it opposes everything that obstructs the way thereto.

## Economic Justice and the Church

By JEROME DAVIS, Yale Divinity School

(We are indebted to our Social Service Commission for securing this heartsearching call to duty)

The present world economic crisis has punctured the comfortable and self-righteous philosophy that capitalism and Christianity could hand in hand rebuild the new Jerusalem. The masses of the people are beginning to realize that the business man is not omniscient, even in his own business. We are beginning to sense something of the terrific price we have had to pay for our money culture with its materialistic worship of things.

Millions of dollars of inflated securities, some of them hardly worth the paper they were printed on, have been foisted on innocent and trusting purchasers. Billions of dollars of foreign bonds have been re-tailed out at a handsome profit to the banks, although it is now a commonplace that many of them will never be paid. The public has been told to practice thrift, save its money, and trust the banks. Two thousand institutions have been swept into bankruptcy in the last year, including some of the strongest in the United States. For the people who did not care to risk their own judgment in buying high-grade stocks, the bankers, brokers, and bond houses advised the purchase of a diversified list, selected for them by these same leaders of finance. The result was the investment trust racket, which has defrauded the people of other billions.

The Church has not remained entirely silent in the face of this economic debacle. To some extent she sensed the dangerous symptoms. For a long time a small group within each of the major denominations has been struggling for economic justice. It must never be overlooked, in any appraisal of the social achievement of the Church, that the prophetic minority is part and parcel of it. The efforts of this small band of outspoken radicals have been far out of proportion to their numbers. Washington Gladden, Josiah Strong, Walter Rauschenbush stand out as great pioneers in the social application of Christianity.

Among the various denominations, the Methodists have been outstanding. No living head of any great denomination in America surpasses Bishop McConnell in the extent of his social activity or in his social insight. Probably no other religious leader in American Protestantism has done more than that other great Methodist prophet, Harry F. Ward. His biting attacks against the evils of capitalism and the profit motive have reverberated around the world. In Colorado, Dr. George Lackland in the Methodist Church made a vital contribution, not only through a city-wide forum, but also through the establishment of a labor college for the trade unions of Denver.

In each of the larger cities a small handful of religious institutions has been ministering to the needs of labor and the underprivileged. The Labor Temple in New York is an outstanding example. It maintains classes, forums, and free rooms for any sincere organization which is seeking to build a better world. Strikers, even Communists, are privileged to assemble there. The Church of All Nations on the lower East Side of New York City is attempting to do a similar work, although it has made a more specialized appeal to immigrants.

Nearly every denomination has by this

time established some variety of **Social Service Department** to stimulate the activity of the individual Churches within its ranks to do more for labor and the underprivileged. Outstanding among such efforts is that of the Methodist Federation for Social Service, under the direction of Dr. Harry Ward. Twice a month he publishes a Social Service Bulletin. This usually focuses attention on some one of the danger zones in American life. A few of the headings of past issues are: **Criminal Syndicalist Laws, Competition Gives Way to Co-operation, Open Shop Campaign, American Labor Movement, India Sets the Pace for America, The Communists in the United States.**

Dr. Ward's organization is continually asking the Methodist Church to begin the task of social justice at home. For instance, it suggests tackling the problem of equality in preachers' salaries, or the question of unionization of denominational printing plants. It describes vividly what various Methodist ministers are doing, quoting such sentences as these from their sermons: **"We will not preach contentment to the hungry and unemployed. We will not preach complacency to the wealthy and prosperous."** It urges that the Churches should support unemployment insurance, old age pensions, and other basic reforms in the economic system.

The Social Service Department, and the Department of Research and Education, of the Federal Council of Churches have done notable work in this field, investigating strikes, issuing a weekly bulletin, making pronouncements, and carrying on a wide range of other activities.

Federated Churches in our larger cities have also frequently taken action along social lines. Strikes have been investigated, conferences of mediation have been arranged, and in some cases reasonably just settlements of serious conflicts between capital and labor have been effected. In Chicago a religious agency made an investigation of the entire milk distribution

system, which resulted in securing an increase of justice for the milk drivers and the farmers.

More recently hearings have been held in Chicago in which the unemployed themselves have told about the serious conditions confronting the people of that great city. The testimony was afterwards issued in pamphlet form, under the title **"An Urban Famine—Suffering Communities of Chicago Speak for Themselves."** One hundred and seventy-five people appeared before this committee.

One school principal told of a little boy fainting in a singing class. Afterwards it was found that he had had nothing to eat for three days. A truant officer told of visiting another family, and finding a poverty-stricken home in which two of the children were entirely nude. Another testified that he had found a little girl absent from school suffering with diphtheria. Although there were five other children in the family, and the father was sick with the same disease, no doctor had been sent for because the family was penniless.

The testimony illustrated how poverty inevitably breaks down community morals, as well as stimulates love in action. Some of the unemployed unblushingly testified that when their gas was shut off, they were willing to plug in and get it illegally. Others declared that they were willing to steal from the chain stores rather than go hungry. On the other hand, the milk-wagon drivers declared that frequently they left milk for families, paying for it themselves, because they did not have the heart to deprive a family that was on the verge of starvation.

The result of these hearings was to prove conclusively that in Chicago an urban famine existed, and that this famine was the failure of man rather than nature. Similar hearings ought to be held in all the major cities of America, so that it would be impossible for a subservient and calculating Senator to wire to the Governors of the states, and secure replies from the overwhelming majority that there was no starvation in their states, while all the time hundreds, even thousands, were dying.

There are probably few institutions in America that have done more for the human welfare of the American people than has the Church. It stands for freedom, for public discussion, for democracy, for co-operation, and spiritual values. No matter what its failures, it has at least held aloft the banner of service to God and humanity. Thousands and thousands of sermons have been preached, week after week, in which the business leaders have been urged to turn their backs on the profit motivation, and follow after the highest spiritual values. The fact that in the years of prosperity so many exponents of a success philosophy turned their backs on this teaching, and to some degree even made the Church appear hypocritical in its spiritual emphasis, cannot alter the fact that the Church continually pleaded in its sermons, its songs, and its prayers, for the spiritual and social welfare of the people. The Kingdom of God was ever placed ahead of the Kingdom of Gold by the ministers of the nation.

(Continued on Page 19)

### SOMETIME!

Grenville Kleiser

I'm going to be a Christian

When I have time to spare;  
But first I must make money,  
Become a millionaire.

I'll give up all for Christ

When I have won great fame;  
Just now I'm fully occupied  
In trying to make a name.

Philanthropist sometime I'll be,

And help the sick and low;  
Today I need more ready cash  
To make a social show.

Sometime I want to live and give,

I'll serve both God and man;  
Money-Making fills my hours,  
I'm working all I can.

He made a pile of money,

He made a worldly show,  
He made a plan to freely give,  
But his summons came to go.



# NEWS IN BRIEF

## CLASSES MEETING IN JANUARY, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

### JANUARY 22:

Wyoming (7.30 P. M.), First, Berwick, Pa., Rev. Ray S. Vandevere, 313 S. 2nd Street, Berwick, Pa.

### JANUARY 23:

Philadelphia (9.30 A. M.), Christ, Norristown, Pa., Rev. C. T. Glessner, 1009 W. Marshall Street, Norristown, Pa.

Tohickon (7.45 P. M.), Heidelberg, Hatfield, Pa., Rev. Henry A. Benner, Quakertown, Pa.

Clarion (7.30 P. M.), First, Apollo, Pa., Rev. Albert J. Knoll, South 2nd Street, Apollo, Pa.

### JANUARY 24:

California (7.30 P. M.), Ebenezer, Shafter, Cal., Rev. A. Funk, Shafter, Cal.

### JANUARY 30:

Northwest Ohio (7.30 P. M.), First, Toledo, Ohio, Rev. Perry Bauman, 367 Plymouth Street, Toledo, Ohio.

Maryland (2.00 P. M.), Christ, Funks-town, Md., Rev. Robert Lee Bair, Avalon Apt., 156 S. Potomac St., Hagerstown, Md.

## EDITOR'S NOTE

Sunday, Jan. 22, is designated by our General Synod as Education and Young People's Day. In this issue we pay special attention to the educational institutions of our Church in this and other lands. The "Messenger" is particularly pleased to have assembled pictures of the heads of our Seminaries, Colleges and Academies, together with brief sketches of the history of these seats of learning. We believe we have many reasons to be grateful for the character and surpassing achievements of these institutions, and the men and women entrusted with the high responsibility of administering them. The loyal sons and daughters of our Church will not forget them either in their prayers or their material gifts. You will do well to preserve this issue for future reference and study.

## BOWLING GREEN ACADEMY

Between the holiday season and "the turning of the year" the friends of Bowling Green Academy gave splendid evidence of their interest and sympathy, by adding very materially to the salary fund of Miss Agnes E. Wolfe. To the \$271.50 reported last week, we now add \$31.50 more, making a grand total of \$303. The donors and gifts received since our last report are: Miss Caroline R. Stein, \$15; Missionary Committee, C. E. Society, Christ Church, Martinsburg, W. Va., Lou Ellen Seibert, Treas., \$5; Rev. H. N. Smith, \$2.50; The Halyeon Class, St. John's Church, Bellefonte, Pa., Miss Anna M. Badger, Treas., \$5; Young Ladies' Bible Class, Amityville S. S., Howard W. Body, teacher, \$4. "Good, better, best, and may we never rest, until our good is better and our better—best." Send all checks to Dr. Paul S. Leinbach.

## CHANGE OF ADDRESS

Rev. John C. Brumbach from Bloomsburg, Pa., to Pillow, Pa.

Rev. Roy Moorhead from Wichita, Kans., to Mechanicsburg, Pa.

Notice—The time for the annual meeting of Gettysburg Classis has been changed from Monday, Feb. 13, 1933, to Monday, Feb. 20, 1933, 7.30 P. M., at Christ

Church, Littlestown, Pa., Rev. Dr. Harry H. Hartman, pastor loci.

E. M. Sando, Stated Clerk.

Don't miss the articles on Social Service in this issue.

The Young People's Number of the "Messenger" will be issued next week; Foreign Mission Number Feb. 2.

A good friend in Allentown renewing his subscription writes: "The 'Messenger' is a faithful servant and always welcome at our home."

The Editor of the "Messenger" filled the pulpit of Olivet Church, Philadelphia, on Jan. 8, by reason of the illness of the pastor, Dr. Maurice Samson.

Because of the illness of Dr. and Mrs. Albert G. Peters, of St. Andrew's Church, Philadelphia, the pulpit of that Church was filled Jan. 8 by Dr. J. Rauch Stein.

The Western Section of the Alliance of Reformed Churches meets in the New York Ave. Presbyterian Church, Washington, D. C., Feb. 14-15.

Dr. J. M. G. Darms is assisting Dr. J. Harvey Mickley, St. John's Church, Johnstown, Pa., in a week of special services, Jan. 9-14, closing with a Reformation Day service on the evening of Jan. 15.

Mrs. J. W. Yeisley, wife of the pastor of the Woodcock Valley Charge, is now in Keystone Hospital under care of Dr. Hartman at Harrisburg, Pa. There her friends can address her.

The Phila. Federation of Churches invited Phila. pastors on Jan. 9 to hear the interesting reminiscences of Mr. Richard B. Harrison, the cultured Christian gentleman who has so successfully taken the leading role in the famous religious play, "The Green Pastures."

Drs. Frank N. D. Buchman, S. M. Shoemaker, Jr., and L. W. Grensted (the latter Canon of Liverpool Cathedral and Prof. of the Philosophy of the Christian Religion at Oxford University) addressed the clergy of Philadelphia in the Arch St. Presbyterian Church on Jan. 9, in the interest of the Oxford Group Movement.

The Uniontown Charge in East Susquehanna Classis has called as pastor the Rev. John C. Brumbach of Bloomsburg, Pa. Rev. Mr. Brumbach has accepted the call and will bring to a close his pastorate of over 5 years at Bloomsburg on Jan. 14, and will begin his work in the Uniontown Charge on Jan. 15.

In the Germano, O., Church, Rev. H. N. Smith, pastor, the Christmas service was held Dec. 24, a pageant was presented by the young people and the offerings for orphans, \$9.75. An early service was held Christmas morning at 8. Carrollton held its Christmas service Dec. 25, called "The First Noel". Offering for the orphans, \$25. At both places the Churches were well filled and the usual treat was given to the Primary and Junior Classes.

A White Gifts service was held in Mesiah Church, Baltimore, Md., Dr. J. L. Barnhart, pastor, Dec. 18, at 8 P. M., when offerings and gifts were received for Hoffman Orphanage and needy families. At the early morning Christmas service the reading of J. D. Jones' story, "The Birthday of Hope," took the place of the sermon. The S. S. entertainment was on Dec. 28. The Church was beautifully decorated. Small baskets were given to shut-ins. The pastor was remembered in a substantial way.

On the evening of Dec. 23, the play, "The Christmas Child Comes In," a 2-act royalty production was presented in First Church, High Point, N. C., Rev. W. R. Shaffer, pastor. Special musical numbers made the regular services on Christmas Day more sacred. A Vesper service held at 5 P. M., when the Church was filled in spite of heavy rain. The records for attendance this winter have been especially high, both morning and evening. Again a marked increase in confirmed members this year. The pastor's report to Classis shows a membership of 305.

On Christmas Day at 10:45 P. M., a beautiful Candlelight service was held in St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor. The candles at the windows were lighted by 2 boys; the choir of 40 members, each carrying a lighted candle, began the processional; the candles were placed on the altar where two large candelabras added in the beauty; the cantata, "The King All Glorious", was rendered by the choir, under direction of Denton Trefrey, organist and choir leader. The auditorium and galleries were filled. At the morning worship the 3 lower grades of the S. S. featured in a very pleasing Christmas program. On Dec. 20, a Christmas party was given by Mrs. H. A. Shiffer and Mrs. Florence Shadrack, teachers in the Beginners' and Primary Departments respectively. After an hour full of activity Santa Claus appeared and distributed gifts and refreshments were served. On Dec. 23, the young people substituted a social hour for their regular weekly program.

December was a full month for Trinity Church, Mercersburg, Pa., Rev. Harrison Lerch, Jr., pastor. On Dec. 4, the annual Thank-offering service of the W. M. S. was held; Dec. 7, the annual Congregational meeting, when a devotional service, the reading of reports and election of officers were followed by a program of music and a reading, also a social hour sponsored by the Altar Guild; Dec. 11, 20 men of the Church made the Every Member Canvass; Dec. 18, the pastor preached the Christmas sermon on the text, John 1:14; Christmas Eve, program by the children of the S. S. On Christmas Day an early dawn service was held with special music and a story by the pastor. At 9:30 a special service combined a half hour in the S. S. with a half hour service in the Church, and the pastor preached a children's sermon. The Day was closed with a beautiful carol service by the choir, including organ solos, anthems, vocal solos, duets and trios.

The annual Every Member Canvass of First Church, Bellaire, O., Rev. Daniel Gress, pastor, was successfully made the last week in November, although pledges were smaller than a year ago. The G. M. G. held a special Thank-offering service on Nov. 6. Mrs. Stanley Miller of Bridgeport, a returned missionary from Africa, made the address and showed a number of curios. The W. M. S. held their annual Thank-offering service, Nov. 13, and a stereopticon lecture of what Thank-offerings had accomplished during the last 21 years was enjoyed. The Y. W. M. S. held their Thank-offering services on Dec. 4, giving 2 pageants. With all the hard times the offering for these services was over \$125. The annual Christmas services were held Dec. 25, morning and evening, with exercises and a pageant in the evening by the S. S. A large offering was received for the Ft. Wayne Orphans' Home. The C. E. Societies prepared a number of baskets for the poor. The Church was beautifully decorated.



We regret to learn that our good friend Dr. Edward M. Beck, of North Canton, O., has been seriously ill in Fairview Park Hospital. Dr. Beck is the only surviving member of the Committee which ordained the Editor of the "Messenger" to the Holy Ministry, and he has been a most useful and conscientious pastor. We hope for his speedy recovery.

Rev. Chester B. Alspach, of Newark, O., was called to Canal Winchester, O., on account of the death of his father, Jonas Alspach, on Dec. 27, 1932. Mr. Alspach had been an active member of the Reformed Church at Canal Winchester during the past 50 years. Rev. W. E. Troup of Akron, O., preached the funeral sermon. Interment was made at Union Grove Cemetery, Canal Winchester. The deceased would have been 79 years old if he had lived until February.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, greeted Christmas with a Candlelight service at 6.30 A. M. The Church was beautifully decorated and a very large congregation present. The members of the various societies gave their annual Christmas present to the Church, which was \$659. In the evening the Church School rendered their Christmas service, and the offering of \$17 was given to Bethany Orphans' Home. A large winter Communion was held on Dec. 18.

The Christmas season in St. Peter's Church, Allentown, Pa., Rev. E. Wilbur Kriebel, pastor, was a very happy one. On the evening of Dec. 18, a service of Christmas carols was rendered by the choir, and the pastor told the story of Dickens' "Christmas Carol". There were two Christmas festivals observed by the S. S.—the Beginners and the Primary, a service Christmas Eve; the Junior, Intermediate and Senior, a pageant Christmas night. An interesting feature of the Beginners and Primary was a dramatization of a part of the Christmas story. The offering, \$44, was given to Bethany Orphans' Home.

Through the courtesy of Mr. Herman Ganz of the Marian Silk Mills of Northampton, the students at Cedar Crest College, Allentown, had the opportunity to hear Mr. Carleton S. Francis, a world

#### PRAYER

O Thou that dwellest on the hill-tops, far above the sordidness of life and the sinfulness of men, and yet art near to those whose life is lived on this earthly plane, Thou alone art holy and righteous altogether. In Thee there is no shadow of turning, nor any darkness whatsoever. Thou art ever constant in dispensing Light and Love.

This assurance grips our souls and this hope burns in our hearts as we pass over the threshold of the New Year. Thou art Alpha and Omega, the beginning and the end, the strength and the love, the questions and the answers of the New Year, so newly born.

Trusting and obediently, we lay our hands in Thine and pray: Lead Thou us on! Increase our faith, deepen our love, strengthen our loyalty, sweeten our bitterness, temper our joy, glorify our sorrow, and help us lean with firm reliance upon Thee and Thy promise. Help us walk with unflinching, steady step every inch of that way, to whose stumblings we have not yet become accustomed. May we see the footsteps of Jesus leading us on through pain and pleasure, that we may do Thy will and glorify Thy name.

Give to our beloved Church fresh experiences of Thy compassionate love, and make us willing through labor and sacrifice to keep on building Thy Kingdom and never to cease in heralding forth the glorious Gospel of redeemed life in Jesus Christ our Lord.

Keep us sweet and steady until the morning of the perfect day, when all sorrow and sighing shall flee away and we may witness the triumphs of Thine eternal will and Thy victorious love. Amen.

—J. M. G. Darms

traveler, and a native of Switzerland, at 6.30 on Jan. 10. Mr. Francis accompanied

Dr. Dickey in his expedition in which he explored the sources of the Amazon River, one of the few regions on the face of the earth which have not as yet been mapped. He showed several thousand feet of motion picture film, illustrating the luxuriant foliage and dense tropical undergrowth of the Brazilian jungle.

A number of our Sunday Schools and other organizations have been contributing the past four years to the support of Mr. Levon N. Zenian, the splendid young Armenian who has been working under the auspices of the World's S. S. Association in a much-needed program of Christian education among his countrymen. These and other friends of Mr. Zenian will be glad to know that he is recuperating rapidly from the serious attack of typhoid which confined him for 6 weeks. Mr. Zenian's headquarters are in Beirut, Lebanon.

In the Mt. Crawford Charge, Virginia Classis, Rev. Clarence M. Arey, pastor, the Christmas season was fittingly observed. St. Paul's S. S. rendered a program Friday evening; Trinity S. S. a pageant Christmas Eve, the offering of \$23 divided to Nazareth and Hoffman Homes. On Dec. 19, members of Trinity gave the pastor's family an agreeable surprise in the form of a "grocery visit". A pleasant evening was spent together in the pastor's home in Bridgewater, and after thanks and appreciation for this kind act appropriate Scripture was read and prayer offered.

Rev. Charles D. Rockel, pastor, Christ Church, Altoona, Pa., has been appointed Director of Unemployment Relief in Blair County. This is a post newly created for each county by the Governor, in an effort to remove unemployment relief from the control of the politicians. Rev. Mr. Rockel was selected for this post due to his work with the Altoona General Emergency Relief, which is regarded by the state as its ideal unit of administering unemployment relief. The system followed by the Altoona unit was originated and set into operation by the Rev. Mr. Rockel.

Mrs. Lucinda Wagner Stauffer, widow of the late David F. Stauffer, passed away at her home, 154 S. George St., York, Pa.,



THE CONSISTORY OF ST. LUKE'S CHURCH, 26TH ST. BELOW GIRARD AVE., PHILADELPHIA, REV. L. D. BENNER, PASTOR

(This flourishing congregation celebrated its Golden Jubilee last September)

Left to right, seated: Elder Carl Schueneman, Elder Charles P. Zipperlen, Pres., Pastor L. D. Benner, Elder William Glaser, Elder Herman Weber.

Left to right, standing: Deacon Gustave Bohm, Elder William Trostel, Deacon Fred Hoffman, Deacon Harry Hindle, Deacon Harry Heidenwag, Sec., Elder C. Henry Schramm, Deacon William Mayland, and Deacon Albert C. Schweizerhof, Fin. Sec. and Treas.



early on Dec. 30, in her 83rd year. She was one of the most useful and well beloved members of Trinity First Church, York, for many years, and is mourned by a large circle of friends. The funeral services were held at her late residence on Monday, Jan. 2, in charge of the pastor, Dr. Allan S. Meck, assisted by Dr. Paul S. Leinbach, Editor of the "Messenger". Among those present were President and Mrs. Henry Harbaugh Apple, of Franklin and Marshall College. Interment was made in Trinity Cemetery.

Our old friend, John H. Sencenbach, of Christ Church, Bath, Pa., has added another year to his long record of perfect Sunday School attendance. Up to Jan. 1, he did not miss a session for 40 years. While the record is continuous, he did not attend the same school all the time, his work while holding county offices, including 4 years as county president, taking him into many other Schools. He is teacher of the Ladies' Bible Class in Christ Church, and at present county superintendent of the adult department. His pastor, Dr. W. U. Helffrich, when interviewed on this subject, would not affirm that Elder Sencenbach had been "on time" every Sunday for 40 years, however. But who can excel this record of fidelity?

Pastor Jaroslav Stule, of far off Czechoslovakia, sends cordial greetings to all the readers of the "Messenger" and says: "It is our ardent prayer that the Lord be with you all and bless you all in the New Year, which is going to be one of the most important years in history, a marked and special year indeed. May the Lord keep and guide us all. The 'Messenger' continues to be a great blessing and encouragement to us." Pastor Stule is kind enough to send a post-card picture of his Church and parsonage. Over the entrance of the parsonage is the inscription from Joshua: "As for me and my house, we will serve the Lord."

At the annual conference of university religious workers of the North Central States, held at Ohio State University this year, Rev. E. Bruce Jacobs, pastor of the Wilson Ave. Church, Columbus, O., spoke at the opening session on "Church Interest of Students". Special programmes marked the Christmas season in Wilson Ave. Church. On Dec. 18 a candlelight service was directed by Mr. George Shults, assistant to the pastor in student work at the State University. On Christmas night a cantata, under direction of Prof. F. C. Mayer, Dean of Capital University Conservatory of Music, was preceded by an impressive short programme of instrumental music on organ, cello and violin.

A letter that increased our Holiday joys came from Leona C. Kuhn, of New Philadelphia, O., who says that she "has seen the 'Messenger' dressed in 4 pages" and still has some of the old copies of that type. "We have had the 'Messenger' in our family for 80 years. It is an old, old friend," she writes. "First my father read it when he was a young man, and when he passed on he said, 'Never give up the 'Messenger'.' So we have never missed an issue." Thank God for such old, old friends. In all these hard times the "Messenger" is rich in having friends of this sort, who will never give up the old paper.

Christmas was fittingly observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, with 3 special services. The attendance was large and a Christmas spirit prevailed. Offering for Bethany Orphans' Home, \$153.25. The annual Congregational meeting was held on Jan. 4, and was one of the most interesting ever held. All bills were paid and balances remained in the several treasuries amounting to \$867.28. The total amount raised during the year, deducting amounts repeated was \$9492.94. Election of officers took place and the officers were installed Jan. 8. Holy Communion will be observed Jan. 15.

The Christmas services of Manor-Brush Creek Charge, Rev. Russell C. Eroh, pastor, were of great value. The Y. P. Society of each Church gave a play in connection with the White Gift service, Dec. 18. The White Gifts and money were given to the Orphans' Home, Greenville. At the early Christmas morning service of First Church, Manor, Pa., the choir surprised the congregation by wearing gowns just recently purchased. The program of the Congregational meeting of First Church on Dec. 28 was most original. The early part of the program was given over to feting Mr. and Mrs. Z. N. Burger, the guests of honor: 1st, because of their Golden Wedding Anniversary; 2nd, Mr. Burger has been teacher of the Burger Men's Bible Class for 48 years; 3rd, Mr. and Mrs. Burger are the only surviving couple that are charter members. They were given a purse of gold by 3 of the Bible Classes whose members represent practically every family of the congregation.

The W. M. S. is to be congratulated upon the beautiful prayer calendar prepared and distributed throughout the Church. The prayers are a fine proof of the high spiritual and mental quality of the members of our Missionary Guilds who wrote them—an index of the life of the organization. Month by month the topics studied in the various Societies are an object of prayer, coming out of a heart full of enthusiasm for Christ and His work, uttered in simplicity and beauty of language. These prayers are a model for the individual and group prayers. Here is a calendar that has in it the breath of life. It was evidently conceived in prayer and framed with a mind single to God's glory and to the growing interest of God's children in God's work. The beauty of the Christian life in all of its various shades is noticeable throughout. Surely this calendar will stimulate the prayer life. Then too it should develop a denominational loyalty. The frontispiece presenting the Grossmünster Cathedral, Zurich, where the Reformed Church was born under Zwingli's labors, makes a striking appeal to denominational loyalty. Here are the beginnings, where are the outlets? The life of every member should have in it the spirit of this Cathedral, and in itself be a cathedral in which the spirit of God lives and works.

St. Paul Church, Greenville, O., Rev. Edgar V. Loucks, pastor, enjoyed a most profitable week before Christmas. The Junior choir and orchestra visited the Home of the Brethren, Greenville, the County Infirmary, and the County Children's Home. The Philathea Class gave their annual treat to the Infirmary family, after presenting appropriate music and readings. The pastor directed the Junior choir and spoke to the children at each of these 3 services. He also spoke to the city children at their annual party given by the Civic League. The children's Christmas service was held at 9.30 A. M., Dec. 25, followed by an auditorium service composed of selections by the Junior and Senior choirs and a sermon, "Bethlehem, Little Town Beloved"; offering for Ft. Wayne Home. The W. M. S. had a most delightful Christmas meeting. Besides the splendid parts rendered by members, an address was made by the minister's wife, who for 14 years has been chaplain of the Co. Infirmary and the Co. Children's Home, and for 11 years chaplain of the jail. The W. M. S. and G. M. G. have their budgets paid in full to April, 1933. The girls sent Christmas greetings to Neillsville School in the form of 18 modern scrap-books.

The Christmas Festivities of the Jordan Congregation, Allentown, Pa., Rev. John L. Guth, pastor, were all very inspiring and most interesting with a good attendance for every service. The first service was a Pageant, by the Young People of the S. S., rendered on Sunday eve, Dec. 18, with 55 characters dramatizing the beautiful story. On Dec. 21 the choir had a Christmas party after the regular choir

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rehearsal. Gifts were exchanged and a dainty luncheon enjoyed by all. This was in the form of a surprise to the Organist and his wife. Early Dawn Services were held on Christmas morning, when the choir sang the Cantata, "The Birthday of the King". The program by the children's division was given on Dec. 26, consisting of recitations, solos, exercises and a Pageant, "Love Lights the Tree". On Dec. 28, the annual Christmas Recital by the pupils of our Organist, Mr. Edwin W. Huff, held in the S. S. room. Dec. 31, the Pageant, "Dawn in David's City", was repeated by request, prior to the Watch-night Services, which started at 11 P. M. and concluded shortly after midnight. Installation of officers took place during this service. 50 per cent of the Christmas Offerings were sent to Bethany Orphans' Home at Womelsdorf, Pa. Holy Communion will be observed on Jan. 22. The Choir sang Maunder's "Song of Thanksgiving" during the Thanksgiving season.

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In Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, 447 communion on New Year's Day; offerings were \$403. The apportionment has been paid in full. Elder Lewis France has been elected delegate to Classis from the Salem congregation. Total offerings in the charge for the orphans was \$170. Ten days of special services are being held at Salem, beginning Jan. 11.

The annual Father and Son Church service of Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, was held Nov. 20, in the evening. The speaker was Mr. Fred Wilt, a prominent business man of the city; the Peters Male Chorus, all members of the Church, sang selections; the service was conducted by the Brotherhood. Nov. 22, a Father and Son Banquet held, with Rev. Levi Zerr, pastor of Fritz Memorial M. E. Church, as speaker. The Union Thanksgiving service of the North Side congregations held in Christ Church, Rev. C. D. Brodhead, pastor of Wesley M. E. Church, made the address. On Nov. 27, a dramatic service was presented by the young people. At the close, clothing and food were brought to the altar. The Beginners, Primary and Junior Depts. of the S. S. brought offerings via the officers of the Depts. The results were gratifying. The food was given to needy families and perishable food left was given to the Family Welfare Association. The pastor and wife had charge of distributing the clothing. The first of a series of Advent sermons on "God's Greatest Gift" was delivered by the pastor on Dec. 4. The evening sermon was "The Holy Bible," and Bible awards were made to the person whose Bible bore the earliest printing date and to the one whose Bible had been longest in his possession. "A Christmas Sing" was held Dec. 11, in the evening. The annual Christmas musicale by the choir was presented Dec. 18 and Miss Jean Schick gave 2 readings. The Holiday services included: caroling by young people Christmas morning, 4-6; Christmas service, 11 A. M.; Candlelight service at 6:30 P. M. by C. E. The Departments of the S. S. rendered a fine program on Dec. 26 and the offering was sent to the Orphans' Homes of the Church. Bethany Orphans' Home was sent Christmas cookies, an annual custom. A 3-piece living room suite was given to the Phoebe Home by Miss Sallie J. Burcaw and Mrs. Carl Beyer in memory of their mother, Mrs. Mary J. Burcaw, in December.

Rev. and Mrs. W. R. Gobrecht, of St. John's Church, Chambersburg, Pa., on Jan. 2, entertained the members of the Greater Consistory and their wives in the Church School Social Rooms, in celebration of the 12th anniversary of the present pastorate. A luncheon was served at 6:30, covers being laid for 63. The tables were arranged in the form of the letter T, standing for 12. A color scheme of red, old gold and black was carried out in the table decorations and in the Church School parlor where a program was rendered. The pastor and his wife were presented with a large basket of chrysanthemums, baby's breath and ferns, the presentation speech being made by J. Harvey Martin, Supt. of the S. S. Talks were given by W. M. Rupert, Jr., Sec'y. of the Consistory, and A. E. Schellhase, of Enola, Pa., a former Supt. of the S.S., and a member of the congregational supply committee 12 years ago when the call was extended to Rev. Mr. Gobrecht. The program included several readings, play, special music, games and reflectoscopic pictures of the guests in their childhood and youth. Mr. Rupert spoke at length of the untiring efforts of the pastor and the work accomplished under his guidance. He referred to the completion of the Forward Movement campaign, the erection of the present Church School building, the refrescoing of the Church interior and the installation of a lighting system, increase of Church membership, in spite of unusually heavy losses through death and removals, the latter

brought about by industrial conditions in the town, and the establishment of the first D. V. B. S., a congregational School the first year, a community School thereafter, with Mr. Gobrecht general supt. \$136,000 was raised during the pastorate for congregational purposes and nearly \$52,000 for benevolence. The speakers emphasized the fine spirit of harmony and co-operation evident between pastor and consistory.

#### A LETTER FROM MISS WOLFE TO HER FRIENDS

My dear Friends:

I bid you all a very delightful New Year. May we hope for "better days and fairer fortune" for the year 1933. I wonder if at the close of this present year, will we feel differently than we feel, I hope so.

I take this medium to thank all of my known and unknown friends for their much appreciated support of the teacher of Bowling Green Academy. I planned to write a personal greetings to each of you, but when I counted up the cost, I had to deny myself the pleasure and I am sure that you will appreciate the economy so necessary in these times.

It is very gratifying indeed to receive these gifts to assist in carrying on this work among my people. I have enjoyed also letters that have helped me over some despondent days. It means so much to the workers on the southern field in this difficult but important work. There are so many discouraging phases in such work. Poor equipment, limited space, and teaching students who must work so hard and so long, with not enough earned to feed them well. They often come to class dead tired, until they seem to get so confused when reciting. I made an effort to find out the cause and found that they were working too long and of course very hard so that they were too tired to do creditable classroom work. Every disadvantage should have its corresponding advantage and I hope this year will bring some relief to us in getting something we should have for the work.

We were so delighted to have Dr. J. R. Stein with us for almost a day. I was sorry I missed seeing him. I went away on the week-end. My parents were delighted to meet him and I was sorry also that he came on Saturday and could not see the student body. We hope he will come again. We have had an epidemic of influenza which has cut down our numbers considerably. Our numerical strength had suffered already because of the depression. Parents are jobless, and they kept their children at home because they did not have clothing. The truant officer of our city is not filling the requirements of his office on this account.

Please accept my thanks again for your continued interest in our work here in Bowling Green, Kentucky, and I hope this New Year will bring new friends and even deeper interest in us, assuring you that they will find fertile soil in which to sow the seed of religious, moral and educational training.

I want to express also my great appreciation to Dr. Leinbach and the Committee of Eastern Synod for their faithful work in keeping alive the interest of our work here through the columns of the "Messenger." Wishing each and every one of you a blessed New Year,

Thankfully yours,

Agnes E. Wolfe.

Bowling Green Academy.

#### THE GOSPEL—A SOCIAL UPLIFT IN JAPAN

By Dr. J. P. Moore

The success of Evangelistic Missionary work is apt to be judged by the number of converts made and the number of Churches established, while in the educa-

tional work it is judged by the number of students in our Mission Schools and the number of converts among our graduates. Of course statistics have their place and I for one, do not discount them. But when we come to sum up the progress and success of our Foreign Mission work, statistics do not tell the whole story. There is another feature that must be taken into consideration, viz.: the influence of the Gospel upon society at large, and it is of this that I wish to write.

First, I make mention of the uplift of woman in that country. While it is true that the lot of a woman in Japan has been more fortunate than in China, India and other countries of the Orient, yet she, too, has been depressed. Buddhism, the prevailing religion of Japan, teaches that woman is morally inferior to man; and Confucianism, which has a large following in Japan, teaches that she is intellectually inferior, so that when a man-child is born, the joy of parents and friends of the family is much greater. In my missionary addresses made in the past, I related an experience that I had during my first year as a missionary. I had a young married man who taught me my first lesson in the Japanese language. He was a Christian, a member of the Episcopal Church, and a fine young man. One morning he came to the house and said, "I ask to be excused as your teacher for the next three days." I agreed, saying, "I know you have good reason for your request." It was then that he said, "Our first baby was born and according to Japanese custom I, as father, should stay in the house for three days." I then made my bow and congratulated him, and to my surprise he said, "Please don't, it is only a girl." This told the story of how boy babies are more welcome than girl babies.

However, I am happy to say that woman in Japan has come to her own. She has been emancipated. She is more highly honored and respected than formerly. She has become a strong social factor in her country, not only as the mother of children, but she is out in the world as teacher in the schools, as nurse in the hospitals, and in the community as private nurse, as office girl in factories, commercial houses, and railroad ticket offices and banks. Whereas formerly she had entry only into the lower schools, she is now found among the students in high schools and colleges. Truly a great change!

But what has brought about such a great change? Has the Gospel or Christianity anything to do in bringing it about? Has mission work any credit in such a reformation? I say, yes, very much. The teaching that in the sight of God there is neither male nor female, that we are all one in Christ Jesus had its influence. I acknowledge that the Westernization of Japan by the introduction of Western Civilization and the status of woman in this civilization, had a wholesome influence in the uplift of womanhood in Japan, but aside from this the spread of the Gospel, the teaching and the example of the more than twelve hundred missionaries, must be taken into account.

An article in the "Literary Digest" contained a clipping from an English Japanese newspaper and speaks of the uplift of woman as referring to the licensed prostitute, of the Yoshiwara, a famous world prostitute quarter in Tokyo with its hundreds of enslaved women, many of whom have been sold into such bondage. The writer, a Japanese, says that this business is disappearing, which means that licensed prostitution is being gradually abolished. He says it is due to the Westernization of the country. But he has the goodness to say that its abolition has been the object of intense and incessant missionary activity. I know this to be a fact, and it is true beyond the shadow of a doubt that this actually is having much to do with the liberation of hundreds of those unfortunate women. It is largely due to the spread of the Gospel and the teaching of the missionary and the Japanese Christian



teachers and leaders that this moral stigma upon Japan is being removed.

There is another class of women to which the writer refers, viz., the Geisha — a Geisha is a dancing girl. They are a class by themselves and they are numerous. They are noted for their beauty and grace. They are supposed to be virtuous, but it is sadly true that many of them are not. Numbers of them are mistresses and tools of evil-minded men. They, too, are disappearing. In private life it is no longer regarded proper for men to have mistresses. All these things go to show the uplift of womankind in Japan. Thank God for the many Christian homes with their Christian wives and mothers. Yes, Missionary Work pays!

#### ACTION OF THE REFORMED CHURCH BODY IN NORTH CAROLINA ON CIVIC RIGHTEOUSNESS

At the semi-annual meeting of the Classis of North Carolina, Synod of the Potomac, at Beek's Church, Davidson County, Oct. 4 and 5, 1932, the following action was taken:

The times through which our country and the other countries of the whole world are passing, call for the staunchest Christian character and the highest and noblest ideals. We wish to join one of our great sister ecclesiastical bodies in giving endorsement to a bedrock declaration summarized by Elder E. T. George, of New Orleans, Louisiana.

The Classis of North Carolina, Reformed Church in the United States, in annual sessions in Beek's Church, Davidson County, while conforming to its time-honored belief in the separation of Church and State, feels that an expression of its views on great moral questions is both opportune and imperative.

The widespread disregard for law, the purchase of liquor from bootleggers, and the serving of it to guests by many otherwise good people, is leading to sad and distressing results. Where a breakdown has occurred, it has been largely confined to parents and the older generations, rather than to the splendid and courageous youth of today. Drunkenness has always been and is now a very grave problem in every country. Thousands who might have been useful, upright citizens have sold their characters and their very souls for days of debauchery and crime. Many have ruined their lives because they have insisted on using what they called personal liberty — the right to destroy body and soul; others have opposed the efforts put forth to protect the weak from the strong.

A large proportion of the press is giving daily publicity to propaganda, unreliable and unproven data, and only scant notice to favorable news or resolutions from many of the industrial leaders and the Christian and educational organizations. Some papers continually glorify the drinking of alcoholic beverages, forgetting that even the use of light wines and beer has been generally the cause of the drink habit, maintaining that no means for controlling the distribution and use of alcohol has thus far been devised, nor do they offer anything better or more effective. These journals circulate in countless homes and do untold damage to the minds of boys and girls in their formative years.

Another instrument for great good, the picture theatres, thousands in number, located in towns and cities, are in many instances presenting sordid and suggestive plays and scenes, demoralizing and degrading in the extreme. The producers and purveyors of such should be denied the patronage of Christian people everywhere, thus leading to prompt and permanent correction; meanwhile parents should be very selective in behalf of the entire family.

The Classis of North Carolina places itself on record as favoring educational programs, a revival of civic interest and civic righteousness; the observance and enforcement of laws, and earnest support to governmental officers, imploring the Most

High always to help us as citizens of this great country to be examples of righteousness and to cherish more fully our birth-right to a country whose God is the Lord.

#### ECONOMIC JUSTICE AND THE CHURCH

(Continued from Page 14)

Society, in the midst of the hypnoses of a prosperity era, always tends to be indifferent to fundamental changes which are needed in the body politic. America has been a pioneering country, where "rugged individualism" has been indoctrinated as part of our very way of life. Consequently we have followed a strategy of charity for such individuals as fall by the wayside in the economic struggle. We have always believed in, and practised, the dole. In periods of unemployment we collect money and dole it out through our charity societies and Churches. Only recently have we begun to recognize that we must do preventive work. Too often even this has taken the form of individual case work. We merely endeavor to study a case in the light of the total family situation, and then prevent continued maladjustment in that particular family, without getting back to social causes. We are only beginning to sense the necessity for something much more fundamental in addition. We need promotion for basic changes in our entire economic and social structure. This is the primary function of the Church. For a long time the Church has been reaching out in this direction. Its great social pronouncements have looked in this direction. The Methodist Episcopal Church was the first to lead the way. In 1908 they adopted what has since been called **The Social Creed of the Churches**. It is not too much to say that had this Creed been translated into the economic life of the nation, it would have made impossible the calamitous debacle which America has faced in the past few years. Even now, if America would whole-heartedly adopt the great principles there enunciated, it would go towards remaking American life on a Christian pattern.

Since that time the Churches of every denomination have gone steadily forward with their statements of social ideals. Since the World War, particularly, has the Church taken aggressive action against war. The Congregationalists, for instance, only a few years after the peace, officially adopted the declaration that the Church of Christ as an institution should not be used as an instrument or agency in support of war. More recently the Social Service Commission of the Federal Council of Churches has formulated a new statement of social ideals.

Possibly more far-reaching than anything so far cited is the projected **National Religion and Labor Foundation**. This is a non-sectarian, non-denominational organization which aims to do in the economic field something of what the National Council for the Prevention of War has done in the peace field. It recognizes that unless religion can be more effectively translated into the economic life of the nation, we face national and international disaster. It is therefore starting with two full-time Secretaries, and with a National Committee of over 90 outstanding leaders of every denomination and faith. Its activities are briefly summarized in its official statement of purpose:

1. A monthly Bulletin will be issued, describing, concretely, what religious institutions and individuals have done and are doing to help labor and the unemployed, including the detailed steps taken. The right of the workers to organize will be vigorously supported.
2. Round table conferences will be arranged in key communities in which employers, labor leaders, and representatives of the public will discuss the problem of securing economic justice. Conferences for young people will be arranged with the prophetic

leaders of America to consider the translation of religious and social justice into the community life.

3. Co-operative efforts with other organizations will be made to recruit students for actual industrial experience during the summer months. This might involve aid in industrial conflicts for economic justice. All of the students will be brought together at the end of the summer for a conference summarizing their experience.
4. Wherever other organizations are unable to make investigations, research on labor conditions may be undertaken and published, as, for example, a study of the extent to which unions are actually debarred in certain communities, or an analysis of the religious press to determine its attitude towards labor.
5. The Executive Secretaries will stand ready to assist the religious forces in any community to co-operate more effectively with labor in securing economic justice, through speakers, conferences, and other means.
6. Information on labor policies and treatment of workers will be collected, and furnished to individuals and to institutions which are interested in the intelligent investment of funds in humanized industries.
7. Educational campaigns will be conducted to acquaint people with progressive experiments in the field of industry and labor.
8. Whenever the movement discovers a genuine case of a religious leader who has lost his position because of activity on behalf of labor or social justice, the facts will be investigated and published.
9. Scholarships will be secured for Brookwood Labor College and other workers' educational enterprises.
10. A loan library will be maintained, containing periodicals and books on economic questions, to be sent to religious leaders free.

Those who are interested, and who would like to enroll as members of this organization (membership costs nothing) should write to the Religion and Labor Foundation, 304 Crown St., New Haven, Conn.

Undoubtedly the trend of Church action will be increasingly towards uniting the dynamic religious mysticism of Christ with His unsparing attack against social sin. The tenets of His revolutionary social teaching will become more dominant in each succeeding decade. Church members will be less and less content to talk, sing and pray about the ideals which they violate the rest of the week. The effort of the Church will be to translate the teachings and ideals of Christ into the very fabric of the economic and social order. They will emphasize that the real religion of every man is best expressed in his life, by what he does seven days a week. A man's chief task, whether in business, law, or what not, must become his "Sunday School", his "Church", his "religion."

It seems probable that the Church will have to break definitely with capitalism, as long as capitalism places the quest for profits as primary. All of life, in every sector, including the business world, must be dominated by the genuine motive of subserving the maximum welfare of all the people. The interests of the small privileged classes must definitely be made subservient to the needs and welfare of all.

The task of the Church in the future envisions a greater opportunity than ever before in her history. When it is recognized that the Church must become a great promotive agency for economic justice and goodwill for all the people, that every scientific law is God's law, and that wherever truth and love are found, there is part of God Himself, then the Churches will become in deed and truth temples for the underprivileged.

It is conceivable that the co-operative commonwealth is not so far distant as some would have us believe. In any case, whether or not mankind is destined to



struggle for another five, ten, or fifteen thousand years for the realization of beauty and happiness, whenever the Church really recognized that her task is to fuse spiritual dynamic power with the socialization of righteousness here on earth, it will have already entered the promised land.

### OUR FIRST MEETING IN THE NEW YEAR

It was held on Jan. 6, Epiphany Day,—a most suitable time for a meeting of the Executive Committee of the Board of Foreign Missions. The business claiming attention was not of the usual character. It laid bare the heart agonies of our faithful missionaries in their efforts to carry on the work with the meager remittances that the Board was able to send them. It must be known to all that the Board can only forward the funds that the Churches provide.

The income of the past year has been woefully insufficient. This is cause for serious reflection. Why a certain charge in a certain Classis, with many members out of work, could raise the Apportionment in full, and other charges in the same district, more favorably situated than it failed, is not hard to explain. The pastor of the one wrote that he made it his business to see to it that the money was forthcoming, and it came!

Few congregations in our Church are unable to raise the small askings for Foreign Missions, if those in authority will put their shoulders to the wheel. The fact that this was not done is the reason why the Board of Foreign Missions must report only \$183,229.01 on the Apportionment for 1932 for a work that deserves much better sup-

port. That is the reason why the Board could not meet all the necessary expenses of the Missions and had to keep the missionaries in suspense for months, they not knowing what to do or where to look for help, save to the Church in the homeland.

Is it fair and kind for any one in the Church to expect the Board and the missionaries to advance the work without supplying the means to do it? For the past few years an honest effort has been made by the Board to reduce the expenses of the work, by annual cuts in the appropriations for the Missions, by refusing to fill necessary vacancies in the missionary force, and by careful housekeeping at headquarters. Our experience thus far has been, the more we cut the less we get.

But as we enter the New Year let us look at the bright side of the shield. There are in our Church a host of true and noble friends of the foreign missionary enterprise. They are lovers of the Saviour and they want to see His saving grace made known in all the world. Honor is due to our pastors and consistories for their continued support of the work. They have kept us from sinking into despair. To all we owe our grateful praise for their help and sympathy in this awful period of business laxity. To them we look with eyes of hope and faith for the year ahead of us.

The Board is now devoting much thought and prayer in planning for a worthy observance of Foreign Mission Day, Feb. 12, 1933. A fine Order of Service will greet the eyes of old and young, and an opportunity will be given to all our members for helping to gather the largest Offering yet for a Cause that embraces the wide, wide world for Jesus. Until then, let us be fervent in spirit, serving the Lord.

Allen R. Bartholomew.

### GOOD ADVICE

Dr. Nicholas Murray Butler, in his annual report the other day to the trustees of Columbia University, of which he is the president, gave a good deal of wholesome advice for all institutions on the general subject of education. Emphasizing the point that the preparation of the masses for useful lives and good citizenship rests with the schools of lower grade rather than the universities, Dr. Butler said:

"Ideas travel quickly enough in the upper and rarified air of scholarship and highly trained minds, but they move with the sluggish slowness of a glacier over and among the great masses of the population whose habits and whose prejudices are deeply ingrained and whose outlook on life is limited by the walls of their own gardens.

"Before the university can do much more than it is now doing, the elementary and the secondary school must bestir themselves really to educate the great mass of the populations and to leave off their dabbling in the muddy waters of the anti-philosophies and the pseudo-psychologies in which too many of these schools, in this land at least, are just now immersed. The true task of the elementary and the secondary school is not to fuss with experimental psychologies at the cost of childhood's training and future usefulness but to bring to bear all the resources of historic and well-tested civilization in simple and understandable form, to offer that body of ordered information, that guidance and that kindly discipline which will really prepare youth for an independent, a self-controlled and a well-understood life.

"It is the elementary and the secondary schools which touch immediately the lives and the minds of the great masses of the world's population."

## HOME AND YOUNG FOLKS

### "I SHALL NOT WANT"

(Mrs. Mott's beautiful expansion of the 23rd Psalm)

"The Lord is my Shepherd, I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshment. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Mrs. John R. Mott.

### A HOLIDAY LETTER FROM THE AMERICAN SCHOOL FOR BOYS, BAGHDAD, IRAQ

Dear Friends:

This is Sunday evening. We just returned from the service which was held at the School. A large audience, composed of students and young people from the

city, were present. It was an inspiring audience, made up largely of non-Christians. This year we have also a choir made up of students, who lead, not only in the singing, but sing a special hymn every Sunday evening.

On Friday we had another remarkable religious meeting under the auspices of the Brotherhood — the Brotherhood being a student organization in which students learn how to live and how to serve. Two British army officers passing through Baghdad spoke. Both were genuinely twice-born men, who told us how they lived in sin and how Christ came into their hearts and made them new creatures. The one was a short Irishman, who became so earnest in his speech that he climbed on the chair, regular Billy Sunday style. The students had turned out in great numbers.

Let me also tell you about last evening. Almost every Saturday afternoon or evening we have some sort of an entertainment at the School. This year the meetings have been very popular. We have had lantern lectures, socials and afternoon teas. These tea socials were held in the garden and greatly enjoyed by the students. This Saturday we listened to two German students, who were guests at the school and who had traveled all the way from Ulm, Germany, to Jaffa, Palestine, in a small rubber boat, which they had with them, placing the same on a table.

In the forenoon of the same day a group of students, with two teachers, took a bicycle trip to Rustamia to the Government Experiment Farm. They came back tired, but they would insist that they had a good time and that they learned much about plants and vegetation. Other boys who had not gone on this trip were busy with other tasks, some putting covers on our fine hymn books, others working in library

or laboratory, and others busy on the athletic field.

The Thursday before the Arabic Societies met after School and filled the balcony. The meeting was conducted according to parliamentary rules, essays were read, poetry recited and original orations delivered. Other days, after school, the athletic fields are crowded with students. In one yard the primary students are having organized games; in another are the tennis players; in a third classes are being coached; while in a fourth place a real contest is going on between two classes for the championship in volley ball.

A week ago this Friday we had one of the most remarkable meetings ever held at the School. We held a memorial meeting in honor of Ashmed Shawki Beg, an Arab poet, who had died in Egypt about a month before. He has been considered the greatest Arab poet of modern times. The School conceived the idea of having a meeting to his memory and of planning a program of an unusually high character. The greatest poets of Iraq were invited to appear on the program and each wrote a beautiful poem paying tribute to the greater poet. All the poems, together with the paper I read, were printed in the newspapers. The people lauded the school for this noble act of recognizing true worth wherever it is found, regardless of race, culture or nationality. Moreover, the School has undertaken to publish a book containing these poems and addresses, together with a biography of the great poet.

And so I could tell you at great length about other significant meetings, but I am sure you want to know something about the School as a whole. Without any question our School this year is better, in every respect, than ever before. The attendance has gone up to 435 boys and still others



are trying to get into the School, though we have been obliged to turn not a few away because classes are full. In the boarding department there are over 40, and these are mostly from the leading families of Iraq. By the way, the two sons of the present Prime Minister are in the School, and last Friday the Persian Minister brought his son and had him placed in our School.

This year we can boast of a real boarding department, in which there is efficiency, absolute cleanliness and order, and a service that is perfectly satisfactory to everyone. It is a pleasure to enter our neat dining room at the time the students eat. They are perfectly happy, and Mrs. Staudt and I eat with them every Monday evening. The students have learned table manners. Eight sit at a table and the one at the head serves the rest. It is a great sight to see one of our oldest students, Mohammed, a Freshman, serve little Tarik, the youngest boarder, who is first year Primary. All this is due to Mrs. Allen, an American lady of culture and experience, whom we were fortunate enough to secure as a matron for the School and who devotes her heart and soul to the welfare of the boys.

Then there is an atmosphere of learning and devotion to study greater than before. We have created fine up-to-date laboratories and our growing library has become a real library and is constantly being used by the students. Another feature of interest is the Science Club. The students from their own funds have created a workshop where they are working in wood, photography, electricity and radio.

Some of you may know that the American Jesuits opened a school in Baghdad this fall, which they call the Baghdad College. This school is only a block from our school. Despite the efforts which they had made to get students, only a very few students from our school joined their school.

Much also might be said concerning this new nation which has just been admitted into the League of Nations.

Sincerely yours,

Calvin K. Staudt.

Nov. 20, 1932

Boy: "Pa, can you write your name with your eyes shut?"

Pa: "Sure."

Boy: "Well, please shut your eyes and sign my report card."

#### TWELVE THINGS TO REMEMBER

1. The Value of Time.
2. The Success of Perseverance.
3. The Pleasure of Working.
4. The Dignity of Simplicity.
5. The Worth of Character.
6. The Power of Kindness.
7. The Influence of Example.
8. The Obligation of Duty.
9. The Wisdom of Economy.
10. The Virtue of Patience.
11. The Improvement of Talent.
12. The Joy of Originating.

Selected.

"Ah, good-mornin', Mrs. Hennessey. An' how is everything?"

"Sure an' I'm havin' one grand time betwixt me husband an' the furnace. If I keep me eye on one, the other is sure to go out."—*Watchman Examiner.*

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE INNOCENTS' DAY

Text, Matthew 2:16, "Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, accord-

ing to the time which he had exactly learned of the Wise-men."

Although we generally call St. Stephen "the first Christian martyr," and rightly so, yet the slaughter of the Innocents took place more than thirty years earlier, and they were really the first to be sacrificed after Jesus' birth, and were thus involuntary martyr to the cause of Christ. We must ever bear in mind the distinction between the two martyrdoms. St. Stephen was a martyr both in will and in fact, while the Holy Innocents were martyrs in fact though not in will. They had no choice in the matter. St. Stephen was a Christian, and willingly laid down his life for his Lord; the Innocents were not yet Christians, but were the victims of the jealousy and hatred of Herod.

When Jesus was born in Bethlehem of Judaea, in the days of Herod the king, the Wise-men, or Magi, from the east came to Jerusalem, asking, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

And when Herod the king heard it, he was troubled, and all Jerusalem with him. And he gathered together all the chief priests and scribes of the people and inquired of them where the Christ should be born. They looked up the records, and found in the fifth chapter of the book of Micah the prophecy which indicated the place of His birth. St. Matthew quotes the prophecy in these words:

"And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor, Who shall be shepherd of my people Israel."

Herod called the Wise-men secretly, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

But we all know, and subsequent events proved, that Herod had no intention of worshipping the newborn King of the Jews, but that, because of jealousy and the fear of losing his throne, his real purpose was to put Him to death.

The Wise-men went their way, and the star which they saw in the east went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh.

They might have returned to Jerusalem to tell Herod that they had found the child and where he might visit Him. But they were warned of God in a dream that they should not return to Herod, so they departed to their own country another way. And when they were gone, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him." This is an illustration of the adage, "Man proposes, but God disposes." Joseph was obedient to the vision, and arose and took the young child and His mother by night, and departed into Egypt. St. Matthew regards this residence in Egypt as leading to the fulfillment of the prophecy in Micah 11:1, "Out of Egypt did I call my son."

When Herod saw that he was mocked by the Wise-men, he became very angry, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. St. Matthew refers to this massacre as the fulfillment of another Old Testament prophecy, found in Jeremiah 31:15,

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"A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted, because they are not."

The story of this massacre is recorded not only in the sacred page of the Gospel but also by secular writers of that age. Herod was determined to put Jesus to death, therefore he ordered all the little children of that section to be slaughtered. But the number of the slain is often overestimated. It is believed that the total number who fell a prey to Herod's jealousy was not more than fifty infants. In the history of Abyssinia we read of an instance where a tyrant ordered the destruction of about four hundred children; and Sir Thomas Roe tells of a king of Pegu who commanded four thousand children to be slaughtered in order that he might dispose of a nephew whose claims interfered with his possession of the crown, and who was secreted among a vast multitude of the children of the nobles. It is sad to think that so many innocent children have

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to be sacrificed for the selfishness and jealousy of tyrants.

Herod was not aware of the flight of Joseph and Mary with the baby Jesus, but thought that He was hidden somewhere in the neighborhood. He felt confident that the newborn King of the Jews was disposed of, and remained ignorant of the fact that Jesus was alive to the end of his life. In the providence of God Jesus was spared to become the Saviour of the world.

When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life." And he arose and took the young child and his mother, and came into the land of Israel.

But when Joseph heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that He should be called a Nazarene.

The story of the wonderful deliverance of a little child comes to us from the pen of J. Gregg. A small child was being taken on a trip by its mother. The train whirled away, going very fast, when all at once it struck something, and all the passengers were thrown out—men, women, mothers and babes. Some were pitched here, some there; heads were broken, hands cut off, and limbs crushed. In the midst of the confusion, a voice was heard, "Where is my baby? Oh! my dear baby! I cannot find him anywhere. Did nobody see my sweet baby? What shall I do?" One man lost his leg; another his hand; another his eye; but the mother did not mind them, but was going about, wringing her hands, and crying, "Where is my baby?" After much search for it, and for a great while in vain, at length a man went over to a place where was a handbox. He took up the handbox, and what do you think he found under it? The baby, fast asleep! If God takes such care of other babies, surely He would take care of His own child, Jesus.

#### THE BIBLE

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Light of intellect.  
Fashioner of law.  
Guide of history.  
Foe to superstition.  
Comfort in sorrow.  
Enemy of oppression.  
Strength in weakness.  
Star of death's night.  
Promise of the future.  
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Selected.

## MANY SHALL COME

A Story By

Elizabeth Clarke Kieffer

(Continued from last week)

#### VI.

"Marcus Caelius! Marcus Caelius! Oh noble Caelius!" a breathless voice hailed the centurion from the roadside.

Marcus was riding down to Bethany be-

side Tertia's litter. They had rented a pleasant, small villa in this suburban town. More women connected with the army had come out to Judea in recent years, so that Tertia's attendance upon Proculla was now less continuous. Marcus, moreover, was now, to all appearances, permanently stationed in Jerusalem, his century being one of two chosen as Pilate's personal bodyguard. They had, then, decided to hire a house of their own, in order to be freer from the conventions of the governor's household. Marcus rode out to Jerusalem every day, and Tertia went with him every third day.

Marcus glanced among the crowd of people who were pressing into Jerusalem for the night. Suddenly, espying the man who had called him, he shouted a sharp command to the Nubians who bore Tertia's litter, "Run, you fellows, run!", and to Tertia, "Draw your curtains, and ride on. I'll catch up with you."

Then, reining his horse, he sat waiting, while an excited little man, with a heavy bag in his hand came running up to him. "Oh noble Roman!" cried the Jew, making as if to clasp the soldier's foot; but Marcus, pulling at the reins, made his horse plunge violently, crying at the same time, "Stand back, Eli, how dare you touch me!"

The Jew sprang back, but with a happy laugh. When Marcus had quieted his horse, he called from a respectful distance. "Forgive me, noble centurion, in my joy at seeing you, I forgot."

"Forgot you are a leper, man! You must have been forgetting it as you came along the road, for I heard no cry of 'Unclean'."

"Nay, good master, not forgot what I was, but forgot to tell you that I am so no longer. I am clean."

"What?" cried Marcus. "Mind your words, Eli. You know I saw you stripped for examination before they cast you out."

"I do not lie, noble sir. You remember the condition of my right arm?" He flung back his robe to expose a clean, muscular arm. Marcus bent to inspect it.

"This is a miracle!" he exclaimed. "But are you truly clean? Every whit? Or is this hand only healed?"

"I swear—" began the man, but broke off. "Nay I may not swear. He who cleansed me, has forbidden men to swear."

The suspicion of another hearer would have been doubled by this excuse. Marcus, who by now, knew the Sermon on the Mount verbatim, it served not only as confirmation but as explanation.

"You mean," he exclaimed in excited tones, "that Jesus of Nazareth has healed you?"

"Do you know Him?" asked the other eagerly.

"I know of Him."

"Ah! If you knew our Lord, Himself! If only the whole world knew Him! Yes, He healed me, Caelius, as He has healed many others. And because my townspeople were glad for me, and proud to have me among them, I was able to get much work at my old trade, and as soon as I had gathered sufficient moneys to pay you what you gave my wife when I became unclean, I hastily set out for Jerusalem to find you and repay you. Here it is." He raised his bag toward Marcus, who with a quick gesture put it aside, but the man persisted.

"No, oh Roman! When I was driven from my home, I was but too glad that my wife had your kindness to succor her; but now that I, myself, can support her, what need of your bounty? You Romans call our people greedy, and I would not share that epithet. The repayment of your gold cannot take away more than part of my debt to you, but I beg you will receive at least so much."

Marcus, seeing that he would offend the little man bitterly by refusing, took the money, and after some further questioning rode on. But he rode thoughtfully. Here was another stage in his knowledge of the Man Jesus, whom many of the Jews now called the Christ. He had regarded Him,

at first as a clever agitator, and a possible menace to Roman authority. He had seen Him later as a profound philosopher, with a message to give to society—but he regretted the fact that the Man chose to impress His message with the tricks of a charlatan. Now, he was faced with the tremendous fact that one, at least, of these miracles, was no trick, but a fact. He himself had seen the man in the first stages of his dread disease, and, moved by the distress of his family, had offered the financial aid which had now brought the miraculously healed man up to Jerusalem to be a living proof that the Son of the carpenter had indeed the power that was claimed for Him.

(To be Continued)

#### AFTER THE SERMON

"The dominie infringed on time a bit this morning."

"Infringed on time! You mean encroached on eternity."—Christian Register.

## The Family Altar

By A. W. Krampe, D.D.

#### HELP FOR THE WEEK OF JAN. 16-22

**Memory Verse:** The Son of man hath authority on earth to forgive sins. Mark 2:10.

**Memory Hymn:** "My Jesus, I Love Thee."

**Theme:** Jesus Forgiving Sin.

#### Monday—A Man Forgiven

Mark 2:1-12

Jesus had now entered upon His Galilean ministry. The day in Capernaum had aroused the interest of the people in the miracle worker, but it also called forth the opposition on the part of the rulers. However, the work of Jesus must go on. He had come not merely to heal men of their physical ailments, His mission was principally to cure man of the greater malady of sin; sin, which was, to a certain degree at least, and perhaps in many cases, the direct or indirect cause of physical suffering. Whether this was true or not in the case of the paralytic, we have no way of determining, although it appears so. At any rate this incident shows conclusively that Jesus has the power both to heal the body and to forgive sins. To prove to the people that His offer of forgiveness of sins was effective, He said to the paralytic: "Arise, take up thy bed, and walk." The cure was complete, for he immediately did these three things.

**Prayer:** Lord Jesus, we thank Thee that Thou hast power to forgive sins. Thou didst demonstrate this to the people, when Thou wast on earth. Thou hast lost none of this power. Thou art the same, yesterday, today, and forever. Forgive us, we pray Thee, our sins. Amen.

#### Tuesday—A Woman Forgiven

Luke 7:40-50

Jesus was called the Friend of publicans and sinners. His enemies used these words as a reproach; we have come to think of this as being part of His glory and we rejoice in it. "Christ receiveth sinful men." No doubt the woman of whom our text speaks, had previously, perhaps through the preaching of Jesus, repented of her sinful life and she had now come to show her gratitude to Jesus, who had, by His way of dealing with sinners, awakened in her faith, and courage, and hope. Uninvited, she entered the house of Simon, the Pharisee, where Jesus was the guest. Simon had neglected to show the common courtesy to Jesus. The woman's act of washing and anointing the feet of Jesus furnished the Master the material for His parable to teach Simon a much needed lesson. Forgiveness accepted and appreciated creates a great love. The woman's



affection was the gratitude shown for her conviction of forgiveness.

**Prayer:** Heavenly Father, it was Thy great love for the lost ones that prompted Thee to offer forgiveness to us in Christ. We thank Thee for this wonderful assurance. Help us to show our appreciation by the lives we live. **Amen.**

**Wednesday—A Ground for Forgiveness**  
Matt. 6:5-15

In the sermon on the Mount Jesus treats of three ways in which the religious life expresses itself—fasting, almsgiving and prayer. Prayer, however, does not consist in meaningless sounds or vain repetitions. Its purpose is to bring man in touch with God and it should therefore be very thoughtful. But true prayer can never be selfish. It must include others as well as self. The model prayer (the Lord's Prayer) is followed by a statement on the importance of forgiveness as precondition of receiving forgiveness from God. We are so prone to forget this, but with Jesus it was of prime importance. He called attention to it in the 5th petition: "Forgive us our debts as we forgive our debtors" and then re-emphasized the same truth in the last two verses of today's passage (v. 14 and 15). What misery the unforgiving spirit brings and how it hinders us in the development of our true spiritual growth!

**Prayer:**

"O brother man, fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile, a hymn, each kindly deed, a pray'r." **Amen.**

**Thursday—Confession and Forgiveness**  
Rom. 10:6-15

In today's lesson Paul compares the new way of obtaining righteousness with the old. "Do this and thou shalt live," was the way of the law. In the new way there is no distinction between Jew and Gentile, for God is ready to save all men who call upon Him in truth. There is a certain simplicity and directness about this new way of securing righteousness. Every one who believes, who seals the confession of his mouth by a true faith of the heart, will be saved. But faith is more than intellectual assent, it is submitting to God's way and openly acknowledging Jesus as Lord. God is anxious to bestow His precious gift, the blessing of forgiveness, upon all who are willing to accept Jesus as the Deliverer and worship Him as their Lord. This is the simple, yet very direct way of being justified by faith and having peace with God.

**Prayer:**

"Hail, Thou once despised Jesus,  
Crowned in mockery a King!  
Thou didst suffer to release us;  
Thou didst free salvation bring.  
Hail, Thou agonizing Saviour,  
Bearer of our sin and shame!  
By Thy merits we find favor;  
Life is given through Thy name." **Amen.**

**Friday—Conditions of Forgiveness**  
I John 1:1-10

Our fellowship with God has been interrupted by sin, for sin separates and excludes from God. However, upon an open confession of our sins, we secure God's free pardon and He provides for our cleansing through the sacrifice and intercession of Christ. The cleansing is God's act and it is not effected by a right moral attitude on our part, although this is very important. This latter is the result, not the cause of our cleansing. In the call of Isaiah we have a wonderful illustration of this (Isa. 6). Our passage contains John's great definition of God (if we may so call it). "God is Light." He calls God light not so much in contrast with darkness (intellectually) but light from the viewpoint of ethical perfection—absolute purity. We begin to understand why fellowship with

God without confession and forgiveness of sin is impossible.

**Prayer:**

"Dear Father, to Thy mercy-seat  
My soul for shelter dies;  
'Tis here I find a safe retreat  
When storms and tempests rise." **Amen.**

**Saturday—A Prayer for Forgiveness**  
Psalm 25:11-22

Psalm 25 is the prayer of a godly man to God. This man is in trouble because of the attitude of his enemies. But he is far more concerned about his sins, which he knows separate him from God. This deeper sense of sin urges him on to get right with God first. What he knows about the character of God and His gracious dealings with His people, gives him hope to call upon God for help in his own trouble. In his weakness, therefore, he draws near to God, makes an honest confession of his sins, assured that God will answer,

**LINES TO A YOUTH**

You'll go to school and college,  
Spend years with book and pen,  
To acquire an education—  
Yes, I know, but what then?

You'll enter into business,  
Do things within your ken,  
Become, perchance, employer—  
Yes, I know, but what then?

You'll pile up ready money,  
In millions, say plus ten,  
Call it quite successful—  
Yes, I know, but what then?

You'll travel the world over,  
Around and back again,  
Your ambition fully gratified—  
Yes, I know, but what then?

You'll amass a varied lot of things,  
Win encomiums from men,  
But some day you may ask yourself—  
Yes, I know, but what then?  
—Grenville Kleiser

because of what God is and because of His precious promises. Here are some strong petitions for pardon: "For Thy Name's sake, O Lord, pardon mine iniquity; for it is great" (v. 11). "Have mercy upon me; for I am desolate and afflicted" (v. 16). "Forgive all my sins" (v. 18). "O keep my soul and deliver me: let me not be ashamed; for I put my trust in thee" (v. 20).

**Prayer:**

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine:  
Now hear me while I pray,  
Take all my guilt away  
O let me from this day  
Be wholly Thine. **Amen.**

**Sunday—The Joy of Forgiveness**  
Psalm 32:1-7

Since the Psalms reflect the religious life of the Hebrew people, we expect to find in them suitable expressions for all human experiences. Yesterday we had an earnest prayer for forgiveness and cleansing, today we have a song of rejoicing over divine pardon. Unconfessed sin is a heavy burden, but the consciousness that sin when confessed is blotted out brings a sense of security and fills the heart with peace and joy. Our Psalm gives a beautiful and fitting expression to such an experience. May we all share in it this day, when we enter the House of God to worship Him in the beauty of holiness.

**Prayer:** Father in Heaven, we thank Thee that Thou art a God, gracious, full of mercy and compassion. Thou in Christ hast revealed Thyself unto us as such a God. Graciously accept our offering of praise and thanksgiving. **Amen.**

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Willie: "A blue serge suit."  
—Watchman Examiner.

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\* \* \* \* \*

**Across:**

1. It's a sweetmeat.
2. To worship with reverence.
3. A Persian water-wheel.
4. More arid.
5. To earnestly desire.

**Down:**

Same as across. **M. H.**

"You look tired."  
"Yes, I've had a bad day. That office boy of mine came in with the old story of getting away for his grandmother's funeral, so just to teach him a lesson, I said I would accompany him."

"He took you to the baseball game, I suppose?"

"No such luck! He told the truth for once. It was his grandmother's funeral."

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C. A. Kunou  
Easy-to-make Toys  
C. A. Kunou  
The Playwork Book  
Ann Macbeth  
Tony Sarg Marionette Book  
F. J. McIsaac  
Manual Training Play Problems: constructive work for boys and girls based on the play interest  
W. S. Marten  
Advanced Toy Making for Schools  
D. M. Mitchell  
Manual Training Toys  
H. W. Moore  
Educational Toys  
Louis G. Peterson  
Your Work Shop  
Edna Plimpton  
Toy-making in School and Home  
R. K. and M. T. R. Polkinghorne  
When Mother Lets Us Make Toys  
J. E. Rich  
Making Tin Can Toys  
Edward Thatcher  
Lady Hollyhock and Her Friends  
M. I. Walker  
Playing with Clay  
I. W. Wheeler

### Books on the Educational Value of Toys:

Guide to Childhood: a graded list of playthings, toys and occupations, p. 181-221.  
American Institute of Child Life  
Permanent Play Materials for Young Children  
C. G. Garrison  
A Study of Dolls. In Aspects of Child Life and Education, p. 157-204  
G. Stanley Hall  
Psychology of Play Activities  
H. C. Lehman and P. A. Witty  
Use of Dolls in Child Training  
M. A. Lowe  
Play Life in the First Eight Years  
L. A. Palmer  
Spontaneous and Supervised Play. In Childhood  
A. C. Sies  
Children's Playthings. In Children's Rights, p. 49-67  
K. D. Wiggin

"The conditions of modern home life and social life generally, make increasingly necessary a type of service which the kindergarten is singularly well fitted to render."—John T. Miller, Head, Education and Psychology, Brenau College, Gainesville, Georgia.

The National Kindergarten Association, 8 West Fortieth Street, New York, will provide literature and lend colored charts to organizations desiring to work for public school kindergartens.

### THE PASTOR SAYS:

Not long ago the beerites claimed that the return of real beer would eliminate the bootlegger. Now they want legislation to keep the bootlegger from "muscling in" on their expected business. That's a shabby way to treat friends.

—Now and Then.

American Girl (at Windsor Castle): "Porter, is there any chance to get a glimpse of the Queen?"

Gentleman at the Gate: "I am not the porter. I am the Prince of Wales."

American Girl: "How lucky I am! Is your mother in?"

## Birthday Greetings

By Alliene DeChant Seltzer

A letter came to my desk the other day that made me very sad. It was from a young pastor who has a precious little daughter, and who loves the children of his Church. His Joan and many of his Church School boys and girls are members of our Birthday Club. Some time ago, the letter told me, one of those members, a bright little fellow named for his Daddy, was killed. Your Birthday Lady didn't know about it, and so, on his birthday, a "Messenger" was sent to him. And seeing his name on the wrapper made his father and mother miss him all the more. And so, should death come to any one of my boys and girls, I wish the home folks would write and tell me about it, so that I may have Miss Madeleine Hale quietly take the card out of our files, and thus not make it hard for lonely fathers and mothers. When little boys and girls die, their parents oftentimes do the finest things for God. Instead of putting up an expensive monument in the cemetery, they endow a bed in a hospital for a child; they send to our Dr. Allen R. Bartholomew enough money to pay the schooling of a boy in China, a girl in Japan, a boy at our school in Baghdad. Sometimes they are rich enough in money and in spirit to give a whole new building to an Orphans' Home in memory of the little one who died. Your Birthday Lady likes monuments like that—monuments that live on in others.

### THE ORDER OF BUSINESS FOR THE SPRING MEETINGS OF THE CLASSES

J. Rauch Stein, Stated Clerk

For the information and guidance of the Classes in preparing the programs for their spring meetings the Order of Business, adopted by the recent General Synod at Akron, Ohio, is here given through the "Messenger."

#### Article

- I. Religious Services.
- II. Organization.
  1. Calling of the Roll.
  2. Defining the Bar of the House.
  3. Election of Officers for the year.
- III. Adoption of Program and Schedule. (The officers in consultation with the pastor loci shall recommend the hours of meeting and adjournment, arrange for religious services and the program and schedule.)
- IV. Announcement of the Appointment of Committees for the year.
  1. On Minutes of the General Synod.
  2. On Minutes of the Synod.
  3. On Minutes of the Classis.
  4. On Overtures.
  5. On Examination and Licensure.
  6. On Home Missions.
  7. On Foreign Missions.
  8. On Christian Education.\*
  9. On Ministerial Relief.
  10. On Social Welfare (Including Orphans' Homes and Other Benevolent Institutions).
  11. On Educational Institutions.
  12. On Missions and Stewardship.\*
  13. On Evangelism.\*
  14. On Reformed Churchmen's League.

15. On Nominations.
  16. On Elections.
  17. On Finance.
  18. On Leave of Absence.
  19. On Resolutions.
  20. On Press.
- The Committees marked \* shall be permanent Committees. Their members shall be elected by the Classis and they shall serve for a term of three years, the term of certain members expiring each year.
- V. Presentation of Reports, Statements and Communications and their Reference to Committees.
  - VI. Reports of Officers.
    1. The President, on the State of the Church.
    2. The Stated Clerk, including necrology.
    3. The Executive Committee.
    4. The Treasurer and the Auditing Committee.
    5. The Board of Trustees.
  - VII. Reading of Parochial Reports.
  - VIII. Statement of the Executive Committee of the General Synod.
  - IX. Reports of Committees. (If the Classis holds only one meeting a year all Committees shall report at that meeting.)
    1. On Minutes of Classis.
    2. On Overtures.
    3. On Examination and Licensure.
    4. On Missions and Stewardship.
    5. On Evangelism.
    6. On Nominations.
    7. On Elections.
    8. On Finance.
    9. On Leave of Absence.
    10. On Resolutions.
    11. On Press.
  - X. Elections.

- XI. Appointment of Executive Committee (Article 94 of the Constitution).
- XII. Miscellaneous Reports and Other Business.
- XIII. Adjournment with final calling of the roll, reading and adoption of Minutes and Religious Services.

### OUR VACATION CHURCH SCHOOLS

Although it seems quite impossible to get all reports in, we feel it necessary to close our files. We should have had more than 72 schools in Pennsylvania and 17 in Ohio, but that is the number reported, with those in other States, making a total of 153.

It was a pleasure to read the reports; they all radiated a series of joyous experiences. The Schools accomplished things.

A School in Nebraska has solved Rural Transportation! Let me give it to you in the words of the minister: "We divided our territory into 6 routes. From these we got enough to drive once each week, so that the children were brought in freely from the entire route. A captain was appointed for each route, and he and the individual driver planned the day each would drive. We had splendid co-operation. I think this plan would solve the problem for other Churches." Surely it would! Why not try it next year?

The Seniors in a Pennsylvania School studied "Present Day Social Problems" with such success, that they were urged by two members of the faculty of the Department of Religious Education of Columbia University to have it published as a unit for use in High Schools in connection with our public schools.

A School in Illinois was fortunate



enough to have the teacher of English in the High School to teach, to seniors and adults, three courses on the Poetry and Literature of the Bible and Biblical Dramas. The County Superintendent of Schools urged all his teachers to attend and gave them 25 points for each course completed. Wonderful co-operation!

A number of Schools specialized in planning worship services, to be used during the year in the Sunday Church School. Hikes and picnics were a source of pure joy. Supervised play has very largely taken the place of unrelated hand-work. It would be impossible to list all the sharing projects, the following will give you an idea of what this experience must have meant in many Schools. The children made books and puzzles for hospitals, gifts for the folks at home, and gifts for the Winnebago Indians. Juniors made quilts for the Orphans' Home, one School gave a dozen sets of dishes and teaspoons to a nearby hospital, and another sent a Mexican Village, made in class, to a sick member of the School.

The Intermediates were a busy group, many of their gifts were for the local Church, they painted Primary chairs, made a large Christian flag, made articles to sell at a bazaar, and beautified one Church by building a rock garden. Pageants and playlets were planned and the costumes made. Through the public services, arranged by the pupils, many communities were made conscious of a new force in the religious education of their children.

Margaret L. String.



Helen B. Ammerman, Editor  
1331 Center Street, Ashland, Pa.

The Secret of our strength as we launch out into another year of service is our dependence upon God. Fellowship is the law of friendship. Through fellowship in prayer we become friends with God and others.

The G. M. G. Fall Rally of Goshenhoppen Classis was held last month at Royersford with 64 girls in attendance. Mrs. Witmyer, Pottstown, planned the program and Mrs. Ulrich, Royersford, presided. "Building a New World" was the theme. Profitable reports and an interesting program were given. The Royersford Guild T. O. Service was also a part of the program. The play, "Thanksgiving is Thanksliving," was successfully rendered. Miss Hinkle discussed Guild Blue Prints. The races of man were well portrayed. The program closed with the Builder's Convention and a period of getting better acquainted. During the social hour the Royersford Guild served refreshments. Very neatly typed programs with a large Christmas seal pasted on the top of the outside page were used at the service. In 1933 the rally will be held in Trinity Church, Pottstown.

Christmas Boxes Sent to the Indians. The G. M. G. of Boyertown Good Shepherd Church, Mrs. Gabel counselor, gathered articles of good wearing apparel, books, games, soap, etc., and packed two boxes which were sent as Christmas cheer to the Winnebago Indian School. Certainly the severe cold of Wisconsin's winter will be tempered for some of our Indian friends through the thoughtfulness of our Guild girls.

At the T. O. Service of Zion's Church, Pottstown, the G. M. G. presented the pageant "Upon Thy Altars," and the M. B. rendered "The Best Boat." Preceding the service the W. M. S. met in a business session when plans were made to give a number of baskets of food to needy ones

in the community. "In as much as ye do it unto the least of these, ye do it unto Me."

With the Missionary Groups of St. John's in Bangor. Special winter activities began on the Sunday preceding Thanksgiving Day with the W. M. S. and G. M. G. uniting to give H. Augustine Smith's beautiful pageant, "The Commonwealth of God." At this occasion occurred the T. O. ingathering. A week later the Mission Band, through special invitation and convenience of the telephone, had as guests their parents and friends to see the sketches "The Best Boat" and "Coins in Action," and to witness the T. O. ingathering. Again on Dec. 16, several ladies gave a surprise party with games, refreshments, favors and a program that reflected the Yuletide customs. For the 8th consecutive year the G. M. G. rendered the Christmas dawn service. This year they followed a simple and impressive pageant arranged by the pastor, Dr. E. W. Lentz, entitled "Faces Around the Manger." Mrs. Murphy, counselor, and Miss Sampson, associate, directed the Guild girls in the preparations.

The W. M. S. of Trinity Church, Pottstown, enjoyed a unique feature at its December meeting when hidden voices sang many of the Christmas carols. "The Five Point Star of Christmas" was the topic of the session and impressively discussed by 6 of the ladies. The meeting was held in the East Room of the Church; Mrs. Sutcliffe presided.

A Fine Report Comes from Beaver Springs, Pa., where the 3 missionary organizations of Christ's Church combined for the T. O. service. The offering amounted to \$131.89. The pastor, Rev. E. H. Zechman, gave an interesting address on "Missions." The M. B. presented "Coins in Action," the G. M. G., "Upon Thy Altars," and the W. M. S. the "Meaning of Thanksgiving." Our faithful missionary steward, Miss Jennie Bilger, made an impressive contribution to the program by reciting "Jesus' Friend." She is blind and deaf. Mrs. Schamphaugh and Mrs. Mattern furnished special music.

## The Foreign Mission Work Of the Evangelical Synod

The first Missionary Society in the Evangelical Synod of North America was founded in 1844, the membership consisting predominantly of men. It had the courage to make at least an attempt at organizing a union of similar societies among affiliated congregations; and, for itself, acquired membership in the "Deutsche Evangelische Missionsgesellschaft in den Vereinigten Staaten."

This continued until the fall of 1883, by which time the D. E. M. G. had already carried on its work in Chhattisgarh, C. P., India, for 15 years, at two main-stations: Bismampur, founded by Oscar Lohr, and Raipur, in charge of Andrew Stoll. The Society was of an independent and interdenominational character, German Reformed pastors and Churches predominating in the membership. Among these were men like Oscar Lohr, formerly of the Gossner Mission, India; Pastors Schlegel, J. F. Busche, A. Stoll; Prof. Dr. Philip Schaff, Dr. C. G. Seibert, of the Volksfreund, Messrs. Louis Eullner, John C. Miller, Pastors Hauser, Bachmann, Dahmann (two brothers) and others. The Rev. J. W. Geyer was a member of the Dutch Reformed Church. A few Moravian and Lutheran pastors with their Churches also lent their aid for a while. And membership of the St. Peter's congregational Society of St. Louis, led to the individual membership of Evangelical pastors like J. Bank, Th. Dresel, J. Pister, Gottfried Berner, Albert Zeller, Louis Haeblerle and others. This again finally led to the first Foreign Mission enterprise of the Evangelical Synod. By

1883 the D. E. M. G. found itself unable to continue the growing work in Chhattisgarh.

The General Conference assembled in St. Louis during October, 1883, recognized the providential element in an offer made by three representatives of the D. E. M. G. The offer meant the transfer of the Chhattisgarh Mission to the Evangelical Synod and led, after some serious hesitation but no less serious consideration and prayer, to the acceptance of all rights and responsibilities connected with that work.

Right in this first field, Chhattisgarh, the task has become very much more definite territory and varied technically, since Oscar Lohr founded Bismampur in 1868 and the Synod took over that station together with Raipur in 1884. Friendly relationships are being maintained with other Christian bodies which have since entered the field—the Disciples of Christ, two branches of the Mennonite Brethren, the American M. E. Church, and the American Pentecostal Band. In the course of time amicable divisions of the area have been made. The population assigned the Synod comprises no less than 1,250,000 souls, with possibly further additions awaiting later allotment of heretofore unoccupied adjacent territory.

Three times famine seasons decimated the native population and tried, as by fire, the faith and love of missionaries and home Church. For some time during and after the World War, great uncertainty in general and a serious reduction in the missionary staff resulted from governmental regulations. But every trial up to this time "has fallen out rather to the progress of the Gospel," in conformance with the Apostle's experience recorded in Phil. 1:12. The famines brought greatly enlarged points of contact in the field and left numerical growth in membership and Churches, even after inevitable siftings had taken place; larger institutions for child training in orphanages and boarding homes, rescue and welfare work among the lepers, and the more systematic training of men and women for Christian service, also followed in the wake of the famines. Immediately after the World War professional medical work at a hospital station was added to the former medical work of the missionaries in general. The two main stations have grown into 8, with between 55 to 60 further places occupied as out-stations. The period immediately after the war also brought the second field overseas, Honduras, C. A. Honduras (its northern coast) was definitely taken on by resolution of the General Conference at New Bremen, Ohio, Oct., 1921. The only main station up to this time is a town of some 12,000 inhabitants, San Pedro. As far as real estate, buildings and institutional equipment are concerned the station is well established, with a local congregation and fine opportunities as a center for school and evangelization work. Chamelecon, five miles to the south, has its own chapel and congregation, although its membership is a very fluctuating one, due to varying conditions in the banana trade. Over a considerable part of the north coast numerous stations have been established. A deaconess was added. Colporteur, tract and Scripture distribution, is carried on through personal visits and ample use of the mails. Once a year a Bible conference of several days' duration is held. In the search for another center of work, farther away in the interior, three adult workers spent the greater part of 1932 in the hill sections to the south and southeast. Further helpful fellowship and co-operation is developing through the recent entrance of Moravian workers in the northeastern part of the Republic. These brethren are following up some of their Christian Indians from Nicaragua who have begun to immigrate into Honduras.

Direction and promotion of the work outside of the United States is entrusted to the Board of Foreign Missions, consisting of 9 members, 2 women, 2 laymen, and 5 pastors. This Board is elected by the



General Conference at its quadrennial sessions, and itself elects its executive secretaries—two at the present time—subject to the approval of the President General. It is an incorporated board, incorporated in the State of Maryland. The Executive Secretaries are without vote. There are two sources of income—participation in the Synodical Budget, determined from year to year by the Synodical Council, and "Special Designations," free-will offerings of individuals, societies and congregations as are willing to support the work additionally, after paying their budget quotas. During the last decade the annual expenditures of the Board of Foreign Missions have ranged between \$105,000 and \$183,000, the curve rising until three years ago. But even in 1931 they amounted to \$176,000. Private and especially designated giving has experienced a remarkable growth. The largest single gift received in the history of the Mission amounted to \$37,000 for the medical station, Tilda.

Promotional work is mainly done through one of the Executive Secretaries and the furloughed missionaries, whose services are coming to be more and more in demand. Missionary Institutes, lasting a day and sometimes two days, are growing in favor and are generally conducted under the auspices of regional federations of the Evangelical Women's Union. The Synod

as such assigns several of its 19 Districts, in annual rotation, for promotional work, to the several boards. As a rule the Board of Foreign Missions is given three districts per year. Each year the month of October is dedicated to special emphasis on Foreign Missions. A fellowship of prayer exists periodically through information in letter form.

In both fields the staff of foreign workers totaled in 1931—Honduras 12, India 38—50 adults. Of these, 16 were wives of missionaries. Indian pastors numbered 5, catechists 105; teachers, men 162, women 32; Biblewomen 31; pupils in day schools 4,077; total baptized 4,700; Sunday School pupils 5,186; inmates Leper Asylum 545 and 85 untainted children. General medical work enumerated 58,261 cases treated. The Indian Church contributed rupies 8,224.

Honestly and humbly we want to confess "not that we have already obtained or are already made perfect"; but looking up to the glorified Captain of our Salvation we add confidently, "We press on, if so be, that we may lay hold on that for which also we were laid hold of by Christ Jesus." That means, in this case, the preparation of our missionary fields for the day of our Lord's coming and His completion of the task. To this He has called us and for this He will equip us.

blessings as well as earthly boons come only to those of indomitable persistence. In all the realms of human endeavor there is always that press of obstacles between us and our aspirations. It requires sublime faith to succeed, whether in matters physical or mental, spiritual or moral. Health, education, character—all the prizes that men covet, come only to those who, if need be, are willing to climb roofs in order to conquer crowds.

Moreover, the faith of these four men was unselfish. It was exercised in behalf of a helpless friend. This added quality makes their conduct distinctively Christian.

After all, selfish resourcefulness and persistence are by no means rare. There are many successful men who have reached the goal of their ambition by heroic effort. American life, especially, affords countless examples and illustrations of the virile faith that leads men from humble places to the heights of achievement. But what our palsied world needs is faithful friends to carry it to Jesus. Crippled in its material and spiritual life, it requires the unselfish services of the wise and strong. Never more than today. It is so easy to despair of mankind, to declare that their sins and follies are incurable, and abandon them to the judgment of God. So easy, and so cowardly withal. So unlike the mind of the Master who looked with infinite compassion upon the multitudes of men, and who never ceased working and praying for their redemption.

But it is the paralytic and his malady that commands our attention in this lesson. The man on the pallet was suffering from two diseases, the one physical and the other spiritual, though he knew it not. Paralysis and sin were his ailments; the one, perhaps, a consequence of the other. But it seems that he and his friends were conscious of but one affliction. Certainly the paralysis was uppermost in their thought, and physical healing was first and foremost in their mute appeal to the Master.

**II. The Remedy.** The extraordinary procedure of the four men drew a remarkable statement from the lips of Jesus. "Seeing their faith, he saith unto the sick of the palsy, Son, thy sins be forgiven thee" (2:5).

According to our record, this was the first time that Jesus declared the forgiveness of sin. Hitherto He had healed men's bodies, but here and now He proclaimed the cure of a sick soul. That sounded like blasphemy to the startled scribes. The word "pardon" held a small place in their theological vocabulary. It was the punishment of sinners, swift and sure, that they proclaimed, not their pardon. Least of all the pardon of men like this paralytic, who was so obviously a great sinner, and whose very sickness they regarded as the just penalty of sin and as a certain sign of the wrath of God. Yet this man's sin Jesus had so freely and graciously forgiven. His proclamation offended and confounded the scribes. It upset their most cherished dogma.

The Master's proclamation of the forgiveness of sin certainly was an astonishing innovation. It was a "new theology", not gotten from books or scribes. But it was the ever true theology, because it was grounded in the Son's perfect knowledge of the Father's heart. It revealed the unfathomable love of God, but it offended the dogmatism of the bigoted expounders of the law.

Then Jesus addressed the scribes. He proceeded to show His shocked critics that His divine authority and power matched His spiritual insight. It was one of their teachings that no sick man is healed until he has been duly cleansed of all his sins. Thus, according to their belief, the cure of this man's paralysis would be a convincing proof of the forgiveness of his sins, and of the divine authority of Jesus. Hence, "that ye may know what the Son of man hath authority on earth to forgive sins (He saith to the sick of the palsy), I

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## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Epiphany,

January 22, 1933

Jesus Forgiving Sin  
Mark 2:1-12

**Golden Text:** The Son of man hath authority on earth to forgive sins. Mark 2:10.

**Lesson Outline:** 1. The Malady. 2. The Remedy.

Immediately after the busy day described in our last lesson, Jesus went forth on a journey through Galilee. Apparently it was His growing popularity as a healer that caused His departure from Capernaum. His supreme mission was to preach the gospel (1:38). He deprecated a faith based upon signs and wonders.

We have no precise knowledge of the length of this first tour of Galilee. It was a continuation of His ministry of preaching, teaching, and healing begun in Capernaum. After some time He returned to the city, and, most probably, took His abode in Peter's house (2:1). Our present lesson begins at this point.

**I. The Malady.** The report of Jesus' return spread rapidly, and brought many people to His door. Some were curious; and others, critical. And many sought healing. Conspicuous in the throng were the scribes, the fanatical guardians of Jewish orthodoxy (2:6, 7). They were beginning to view the growing popularity of this self-appointed teacher of religion with suspicion.

But the central figure of our lesson is a nameless paralytic. While Jesus was speaking to the gathered multitude, this helpless sufferer was borne to the house by four stalwart friends. When the crowd blocked their way, they resorted to a novel device to gain access to the healer. Lifting the paralytic to the flat roof of the house, they made an opening and then lowered the pallet with its palsied burden at the very feet of Jesus.

Theirs was a resourceful faith. In spite of serious obstacles, these four men persisted in their endeavor to bring the paralytic to the Master. When the selfish crowd barred the ordinary way, they devised an extraordinary one. "This is the victory that overcometh the world, even your faith." And without this heroic quality faith achieves no victory ever. Heavenly



say unto thee, arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all" (2:10-12).

Thus Jesus healed the afflicted man of all his diseases, physical and spiritual. But He reversed the order and expectation of the patient and his friends. First He cleansed the soul, and then He healed the body. These contrasting attitudes of the paralytic and of Jesus are deeply significant. The one typifies human desire, always seeking first the good of the body. The other typifies human need and God's desire, even the health of the soul. The world is suffering from many ills, physical and spiritual. But its greatest malady is sin, and its supreme need is the salvation proclaimed by Jesus Christ. And, like the paralytic, the world is blind to this fact. It is our physical suffering, our material distress, our economic woe that fills us with dismay, rather than our spiritual poverty. In some form or other, the body-problem and the bread-question seem always the most pressing.

Jesus thoroughly understood the bodily needs of men, and sympathized with them. He was neither a Stoic nor an ascetic. He looked with a tender compassion upon the multitude—poor, sick, and oppressed. He fed the hungry, and He healed the sick. But Jesus also knew that men needed spiritual health more than physical healing and material help. With unerring wisdom He saw that sin was the chief source and cause of human misery, and salvation from the power and guilt of sin the only efficacious remedy. Therefore, He said first, "Son, thy sins are forgiven," and then, "Arise, take up thy bed, and go unto thy house."

The hope of the world's ultimate and permanent recovery and well-being lies in the maintenance of this divine order. First, the soul of mankind must be cured of sin and selfishness. Then only will the political and material life of the world be happy and healthy. A Church that is indifferent to the material needs of men is not true to the gospel proclaimed by her compassionate Master. But a Church that fails to subordinate all her social ministries and messages to the supreme spiritual purpose of bringing men to God, is forgetful of her divine mission. There is no better, and no other, way to diminish our present suffering and sorrow than to be cleansed and saved, first, from our sin.

And the only remedy for sin known to us is still Jesus' proclamation of the infinite grace of God, who forgiveth all our sins and healeth all our diseases. That is the gospel. To the scribes it sounded like blasphemy. They knew God only as a divine Law-giver of inexorable justice. But to Jesus that proclamation was truly a gospel, the glad tidings of salvation by love. He showed men their Father, a divine Love-giver, who yearns for His erring children, and seeks to save them by the power of His love.

"He blasphemeth," said those blind guardians of the law when Jesus proclaimed the gospel of God's love, and when He applied it to the case in hand. So it is still with multitudes of men. The gospel of God, as the only remedy for all the maladies that afflict and oppress us, seems incomprehensible to them and wholly impracticable. Wistfully they look to Washington, to the new administration, to bankers and diplomats, but not to Christ and God, to make the year now dawning more happy and prosperous than the old year has been. They have more faith in law than in love.

Perhaps that is mainly true because, as yet, we have so little experience in love. We do not know its divine omnipotence, because we have tried and tested it so little in the affairs of nations, in politics and in business. But even the scant measure of love that we apply in our personal relationships reveals its divine power. It helps and heals. It cleanses the heart from selfishness, and it strengthens the soul for service and sacrifice.

We need more of that love, vastly more of it. We must write it into our laws and treaties. We must express it in the methods and motives of our industry and commerce. We must translate it into character and conduct. And God will supply our need if in repentance and faith we turn to Him.

The men who witnessed the incident of our lesson "were all amazed, and glorified God." They said, "We never saw it on this fashion" (2:12). So will the world glorify God, convinced of the reality and truth of the gospel of our Lord, when they see it "on this fashion." It is not a difficult matter to preach a "theory of atonement." But the atonement came to us, not as a theory, but in a life of divine love. We must manifest its power of salvation in a life that is Christlike. And that is an impossible undertaking for the natural man. It requires the Spirit of God working within his mind and heart.

## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

### Jan. 22: Dangers of Living Just for Things. Luke 12:13-34.

The Scripture Lesson on which our topic is based is a most incisive study of human nature. Jesus always discerned the inner thoughts and secrets of the heart and laid them bare that others might profit thereby. This craze for things which we sometimes think is characteristic of our age, is as old as the cradle of humanity and runs through the generations like a virus. One reason for its insistence is the fact that things are visible and tangible. They are flaunted before our eyes. We are constantly confronted by them. They also seem to possess reality. We can touch them, we can handle them, we can name them and use them. Then again we must have certain things in order to live. We must have food and clothing and shelter. Man has always been in quest of these things because they are a necessity for his physical life. Just where to draw the line between necessity and luxury is not always so easily determined. The savage can apparently do with less things than the civilized and cultured man. The higher we rise on the scale of civilization the greater our material wants become. Therefore, it is not wholly bad to seek some things. It is, however, altogether a matter of proportion. Jesus said: "Seek ye first the Kingdom of God, and these things shall be added unto you. Your Heavenly Father knoweth that ye have need of these things." It is only when we put things in their wrong place and when we assume a wrong attitude towards them that they become a peril to our lives. Now, let us see what some of these dangers are.

1. **They give us a wrong sense of values.** Some things are more important than others. Some things are more essential than others. The most valuable things in life are not things at all. They do not belong to the material order. They belong in the realm of the spirit. It is far more important to be making a life than to be making a living. Ideals, principles, virtues—these make life real and worth while. These belong in another realm. Mere things belong to the lowest realm of life. Therefore, if a person lives just for things he misses the higher and better things of life. Indeed, if he constantly lives for things only he will soon lose the desire for the better things of life. This is the great peril which attends our modern age which is so steeped in materialism and worldliness. We are constantly in danger of forgetting that there are other values in life besides material things. We are tempted to sacrifice the higher and more permanent values for the lesser values in life. This is the tragedy of the world. The supreme question always is: What is the chief good in life? If it consists of goods only then we must

accumulate goods. But Jesus said: "A man's life consisteth not in the abundance of the things which he possesseth." Not in houses, and farms and lands, and bank stocks and bonds, not in fine clothing, not in sumptuous food, not in any or all of these things do we find the meaning of life, and people who live just for them miss the real purpose of life.

2. **They always call forth the worst in us.** Things are of the earth, earthy and it is the low impulses of our nature that go out in search of them. The finer qualities of the soul are suppressed, until they become atrophied. Our souls get a metallic ring. Among the baser elements of life which are released by an inordinate desire for things might be mentioned selfishness, greed, covetousness, dishonesty, envy, hatred and malice. What will not men do to acquire things? They will steal, rob, kill. They will suppress their fellowmen and drive others to the wall in the interests of self gain. There is no law which man will not break, no commandment in the Decalogue which they will not violate, to acquire things. This is what lies at the root of all our social, economic, industrial, national and international problems. Life is too much organized on an acquisitive basis; selfishness rules the motives and actions of men and of society at large. Selfishness is sin. It is the root of all sin, and in no sphere does selfishness exert itself so vehemently and persistently as in the realm of material things. Some folks say—well, I will not be dominated by these lower impulses of our nature, even though I set my life on getting things. If I once acquire the things my heart longs for, then I will begin to do good for others. But the singular thing about it all is that one's mind undergoes a change when one goes after things and eventually, with a few notable exceptions, becomes just as selfish and hard and callous as the rest of them. We think we can master things, but inevitably they master us. They get into the saddle and drive us, instead of we riding them. Things enslave us. We become their subjects and they give us no peace; they demand the last pound of flesh, and at the end they leave us empty and desolate.

3. **They have no abiding qualities.** They perish with the using. They are temporary, fleeting. Moth and rust consume them and thieves dig after and steal them. A tongue of fire will set them off in flame and reduce them to ashes. In the crisis of life they leave you. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

It is clear we brought nothing into this world and we can take nothing out of it. The cold hand in the coffin is empty. The shroud has no pocket and no purse. There comes a time when things will depart from us. They are utterly helpless in the last hour and they can make no claim before the judgment. How foolish, then, to live just for things and miss the higher values and meaning of life! Things must never be ends in themselves, but always only means to higher ends. We can use the world so as not to abuse it. "One thing is needful. Mary hath chosen that good part which shall not be taken away from her."

## MINISTERIAL RELIEF HELPS OUR CHURCH

A number of our Church members have been wondering how Ministerial Relief helps the local congregations. Will you, therefore, kindly read this article and see some of the ways in which Ministerial Relief helps our congregations.

### Helps to Get Better Ministers

The best young men of our Church will not enter our ministry unless they are assured that our Church will take care of them and their families when they become aged or disabled. They are willing to make all kinds of sacrifices while they are



young and strong, but they are not willing to have their families and themselves reduced to poverty when they no longer can serve the Church. Ministerial Relief overcomes one of the greatest obstacles to our best young men entering our ministry. Many of our finest young men today have entered our ministry because they know that the Board of Ministerial Relief will care for them and their families when they become aged or disabled. Recently one of the most prominent elders of our Church said, "My son would never have entered the ministry would it not have been for the assurance that our Church will care for him in his old age." Thus, Ministerial Relief induces our best young men to enter our ministry and has given to many of our congregations better men than they could have otherwise secured. Moreover, when Ministerial Relief was able to give little help to our aged and disabled ministers, the cry of our Church was for more ministers in order to fill our vacant pulpits, but now that Ministerial Relief gives substantial help, our Church has as many ministers as it needs and the quality of our ministers is better than it ever has been.

#### Helps to Make Better Preachers

In order that a minister may continue to preach better sermons from year to year, it is necessary for him to study continually after he leaves the theological seminary. A minister's theological course is like a well which is soon pumped dry if it is not continually fed with streams of water. In order that a minister may study he must have books and magazines and attend religious conferences, and at times take a summer course in a University. If a minister must continually lay up money for old age, he cannot afford to buy many books or magazines, or to attend conferences or courses in a University. Therefore, he will not be able to preach better sermons from time to time, and the congregation he serves will suffer. But when a minister knows that the Board of Ministerial Relief will care for him when he becomes aged or disabled, he is willing to spend a large part of what he could have saved upon making himself a better preacher and pastor. Thus, Ministerial Relief is a great blessing to every congregation.

#### Helps Ministers to Give Their All

Many of our ministers in the past gave a part time service to their congregations. They taught school or engaged in some other profitable occupation in order to lay up money for a rainy day. This part time service proved to be detrimental to the best interest of their congregations, because no man can render as much service in two or three days a week as he can render in seven days a week. Since our ministers know that the Board of Ministerial Relief will care for them partly in their old age or disability, there are very few of our ministers who are now serving their congregations in part time. This full time service of our ministers is a great benefit and blessing to our congregations. This is another help which Ministerial Relief renders to our Church people.

#### Helps Our Older Pastors

It has always been difficult for our older ministers to get new pastorates. Our congregations did not want to employ an older man as its pastor for fear that they could not get rid of him if he became disabled. But since our Church people realize that if a pastor becomes disabled, the Board of Ministerial Relief will help care for him, they are willing to employ our older ministers, and because of their rich experience and greater ability our congregations are greatly enriched by their ministry, and our Church has enough men to supply every pulpit. If it were not for the blessed work of Ministerial Relief our Church would have many more vacant pulpits than it has at the present time. Thus, Ministerial Relief helps our Church to supply services to hundreds of

our Church members that otherwise would be without their services.

#### Helps Congregations Financially

If a minister grows old in the service of his Charge, or suddenly becomes disabled, no congregation would cast out such a minister and send him to the almshouse, or make him an object of charity, but would surely help to provide for him. However, no congregation needs to help its aged or disabled pastors financially, because the Board of Ministerial Relief does this and relieves our congregations of an added financial burden. Some time ago one of our congregations had a minister who was suddenly stricken with an incurable disease. He had a wife and two children, and this congregation could not think of casting him out and therefore decided to give them \$200 a year. When the Board of Ministerial Relief heard of this they said, we will assume your finan-

cial obligation of \$200 a year to your former pastor. We could cite many other cases where the Board of Ministerial Relief has saved much money for a congregation. Thus, Ministerial Relief helps our congregations financially.

#### Helps as Christ Helped

Our Saviour went about doing good. He gave meat to the hungry, drink to the thirsty, took in the strangers, clothed the naked, visited the sick and those in prison. To follow the example of our Saviour, the Board of Ministerial Relief also gives meat to our ministers, clothes them, warms them, visits them, encourages them and prays for them. It not only helps our aged and disabled ministers and their families, but also our pastors and their families while they are in the active service of our Church.

Eugene L. McLean

## NEWS OF THE WEEK

Mrs. Henry W. Elson

"Dingley Dell," the legendary scene of Pickwick's amusing Christmas adventures, was devastated by fire Christmas morning. It was a large country house near London, called Cob Tree Manor.

The American Association for the Advancement of Science opened its 91st Winter meeting at Atlantic City, Dec. 27. Prof. Irving Fisher, of Yale University, president of the Econometric Society, presided. Adoption of the "electric dollar," based on units of electrical energy, as an optional standard of value along side with gold, was advocated by that society Dec. 26 before a joint session with the economic section of the American Association for the Advancement of Science. The new "electric dollar" would be known as the "Edison dollar."

The annual meeting of the Music Teachers National Association opened a 4-day session Dec. 27 at Washington.

Norman E. Mack, nationally known Democratic leader and publisher, died at his home in Buffalo, Dec. 26.

Five judges of the Athens Court of Appeals declared, Dec. 27, that the money Mr. Insul, of Chicago, was accused of taking unlawfully may be considered as a loan, that was used to protect the corporations involved, not as larceny or embezzlement, and therefore was not subject to extradition to the United States.

Twenty-five Nicaraguan National Guardsmen, officered by 8 United States Marines, were killed in a rebel train raid Dec. 27. Twenty-two Marine Corps airplanes with as many flying officers, accompanied by 39 enlisted men, have been ordered to evacuate Nicaragua on Jan. 1 and 2, in compliance with plans to withdraw all marine forces from that country as soon as practicable at the end of the current year.

In the name of the Women's International Alliance for Suffrage and of other woman's organizations having headquarters in Geneva, President Kemal, of Turkey, was given the thanks, Dec. 27, of all women voters in the world for his advancement of the woman's movement in his country. It was a tribute from 40,000,000 women.

The annual meeting of the American Historical Association was held at Toronto, Canada, and opened its session Dec. 27. This is the first time a convention of the Association was held outside of the United States.

Miss Elizabeth Reeve Morrow, eldest daughter of Mrs. Dwight W. Morrow and the late Senator Morrow, was married in her home at Englewood, N. J., Dec. 28, to Aubrey Neil Morgan, of Cardiff, Wales.

Brig. Gen. John J. Carty, chief engineer of the American Telephone and Telegraph Company, died at Baltimore Dec. 27. He was 71. Many important developments in the fields of telephonic, telegraphic and radio communication were attributed General Carty.

One of the features of the symposium of the American Association for the Advancement of Science, Dec. 28, at Atlantic City, was an exposition of "technocracy," the term applied to the "energy survey of North America," being conducted by a group of engineers and architects at Columbia University.

Great Britain has decided that Mahatma Gandhi and all other non-violent political prisoners shall be released from Indian jails as a gesture of good-will on New Year's Day. The latest estimate of the number of civil disobedience prisoners was about 20,000.

According to a new ruling, the Soviet Government bans food for housewives under 56; all must work in industry to get bread. Those who now may purchase for themselves small rations of bread and sugar from the government stores will lose that privilege after Jan. 1.

The South African Government was definitely off the gold standard Dec. 29. Its efforts to keep the currency on gold parity externally failed and after a day of chaotic movements in overseas business the banks canceled all exchange rates.

The House, by a division vote of 171 to 16, adopted the same conference report on the Philippine independence bill that was ratified recently by the Senate. President Hoover's veto is predicted, as he is believed to view the bill as unsound.

The Nation's illiterates are put at 4,283,753; 300,000 are in Georgia and 3000 in Wyoming, according to a recent report of a committee appointed by President Hoover.

Sir John Anderson, the Governor of Bengal, opened, Dec. 30, the All-India Institute of Hygiene and Public Health, at Calcutta, made possible by the gift from the Rockefeller Foundation of the building and equipment.

To reduce unemployment during the winter a public works program to cost \$130,000,000 was started by Italy early in December. This reduced the number of unemployed in the country nearly a third.

Hikoichi Motoyama, an outstanding figure in Japanese journalism, president of the newspaper "Mainichi" in Osaka and of "Nichi Nichi" in Tokyo, died Dec. 30. He was 79 years old.

Approximately 29,000 persons have been killed in automobile accidents in the United States this year, based on official



figures received from 42 States and the District of Columbia.

Japan, according to a recent report, has formally refused to sign a non-aggression pact with the Soviet Union.

The President's Research Committee on Social Trends, in a report Jan. 1 on its 3-year survey of social conditions throughout the country, warned that the United States could have no assurance against violent revolution if it failed to co-ordinate its governmental, economic, scientific and educational forces by some form of integrated national planning.

Sixteen years of Republicanism in Michigan's government ended Jan. 1 with the inauguration of Governor William A. Comstock and other members of his Democratic administration.

The cost of construction and maintenance of highways should be borne by highway users as one step in co-ordinating competing forms of transportation, a special committee of the Chamber of Commerce of the United States declared in a report made public Jan. 1.

A serious conflict between Chinese and Japanese forces broke out Jan. 1 at Shanghai in North China, south of the Great Wall. Heavy fighting has been reported in the city with bombing by Japanese planes.

Eamon de Valera, President of the Irish Free State Council, has announced that the Dail Eireann had been dissolved, and that a general election will be held Jan. 24. The new Dail will reassemble Feb. 8.

Settlement of the war debts, a lowering of tariff barriers by reciprocal action and maintenance of the gold standard as a minimum program for economic recovery were urged upon President-elect Roosevelt Jan. 2 in an open letter signed by 20 economists.

Col. Herbert H. Lehman was inaugurated Governor of New York Jan. 2 at Albany. The death of the Governor's sister cancelled nearly all receptions and social affairs in connection with the inauguration.

### SQUARE WITH THE WORLD

At the close of the year every honest and conscientious man seeks to be square with the world. He is anxious to meet every financial obligation whenever possible and close the fiscal year without indebtedness. Temporal things are in his mind and these are quite enough to challenge his best thought and plan. The last days are days of distress when he learns he cannot meet all of his financial obligations and must let some of his indebtedness go over into the new year. He is very much distressed by this and seeks to reach some understanding with his creditor mutually satisfactory to both. This is a fine trait of citizenship and inborn integrity when one desires to be square with the world at the turning of the year.

However, there is one thing more important than that, and that is to be square with the Lord. That, of course, we never can be. There will always be our sinfulness and limitations to prove our gratitude for blessings received. However, there is one place where we can prove our sincerity of purpose, and that is toward the Church.

As members of the Church we have incurred obligations. We have made our pledges for support. We have promised something to keep up the work, and we were sincere when we made the pledge in the Every Member Canvass or in some other way.

Conscientious Church members are very much troubled at the end of the year about their Church obligations, including their obligations toward the larger work of the Church which is commonly known as the educational, missionary and benevolent work done by the four Boards. Here too we have obligated ourselves, and as the end of the year comes along, we should be equally troubled, if not more so, about squaring our obligation with the Church.

At least this should have as much atten-

tion as other fiscal accounts, for we have been receiving throughout the year the good ministry of our pastor and the wonderful help which the Church has offered to us in worship, fellowship, comfort and in sympathy. We are the debtors of the Church.

If every member of the Reformed Church will be equally desirous of squaring his accounts with the Church, which approaches the level of accounting with the Lord, or at least for the continuance of His work, then large sums will flow into the treasuries of the Boards to meet, in part, their obligations with the missionaries and workers and make it possible for them to square their accounts, as they are anxious to do.

John M. G. Darms.

### REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

The program for our Sunday afternoon services for the month of January is as follows: Jan. 1, Rev. A. R. Tosh; Jan. 8, Rev. James W. Bright; Jan. 15, Rev. Ralph L. Holland; Jan. 22, Rev. D. F. Singley; Jan. 29, Rev. U. C. E. Gutelius, D.D.

Our guests had a good New Year's dinner. The turkey was provided by a good friend of the Home. The ice cream was paid for by the Philadelphia Auxiliary. The Auxiliary of Montgomery County sent 12 dozen oranges; Mrs. E. F. Schlichter, of Trinity Church, Phila., sent a bushel of oranges. Rev. Dr. and Mrs. M. Samson sent 12 beautiful wreaths. Mrs. Mary Farber sent a large cake and Mrs. M. F. Baringer two dozen jars of jelly and one dozen jars of preserves. On behalf of our guests we express our gratitude for all these kind remembrances.

## BOOK REVIEWS

**Animated Junior Sermons**, by W. Clarence Wright. Price, \$1.50. Revell.

These addresses are not only unusual because of the evident research on the part of the author, but because of the drawings by Jean Vaughan used in connection with each experiment-talk, and the list of apparatus by means of which the ideas can be made both attractive and memorable for young people. E.

**Buddies of the Sea** (A Story of Northern Latitudes), by Dillon Wallace. 274 pp. Price, \$2. Revell.

Those who love sea-yarns will find in this volume a continuous round of thrilling adventures, which take a boy named Dick Noble through countless dangers and exciting experiences which will interest any young reader who discovers this book.—P.

**The Minister and His Opportunity**, by Frederick A. Agar. 96 pp. Price, \$1. Revell.

Dr. Agar has given to religious workers a number of valuable and exceptionally practical books. In this latest volume he shows the opportunities of the minister today in revealing fashion. It should have tonic quality for those who question the possibilities of spiritual leadership in a time of bewilderment like ours. P.

**God's Power for Me**, by Christian F. Reisner, D.D., pastor of Broadway Temple, New York. 159 pp. Price, \$1.50. Revell.

The author, who has been singularly successful in the Christian pastorate, believes not only that we need "greatly enlarged ideas of God," but also unflinching confidence that "Jesus Christ is God's source of superhuman power open for obedient mankind." Dr. Reisner seeks to prove that for those who set about the task of obtaining it in a proper spirit, there is a Power above the natural, obtainable and ready to serve them—a Power such as easily proves itself to be superior to every other known force, and therefore able to overcome every

foe. We wish every minister in our Church would read this book. L.

**The Unpardonable Sin**, by Rufus Calvin Zartman. Published by the Heidelberg Press. \$1.00.

The author of this volume is well and favorably known throughout our denomination. For a number of years his work as an evangelist in our Church brought him into contact with many of our people in every section of our Church. His recent book will most likely find a place in many homes of our people. It is not merely a treatise on "The Unpardonable Sin," as the title designates, but it is primarily a treatise on sin. The subject of sin pervades the contents of the entire book. Persons who know the author anticipate such a treatment of the subject wholly and strictly in accordance with the teaching of the Bible. He interprets the Bible literally in its teachings on the origin, nature, power, extent and guilt of sin. No theory propounded by an evolutionist, for instance, would receive any favorable consideration in the author's treatment of the subject.

The three chapters which deal with the Unpardonable Sin are full of food for thought. The author augments his own views with the statements of other preachers of eminence and authority. The work is well done and after reading these chapters one is prompted to preach a sermon on the Unpardonable Sin.

Two of the chapters deal with the subject of the Devil. The author expresses his belief in a personal Devil who is a fallen angel and who heads a domain of darkness which is in constant rebellion against God. He accepts the premillennial view that in due time Satan will be bound. The concluding chapter of the book portrays the forgiving love of a gracious God whose mercy is as wide as the sea. The book should prove stimulating to all who are in accord with the doctrinal views expressed by the author.

—P. J. D.

## OBITUARY

### REV. DOUGAN C. COX

Rev. Dougan C. Cox was born in Chatham Co., N. C., Oct. 24, 1854, youngest son of Isham and Lavina Brower Cox; died in Thomasville, N. C., Dec. 27, 1932; aged 78 years, 2 months, 3 days. Having been born only six years prior to the beginning of the Civil War, his educational advantages were quite limited. He attended a small school each winter for three months in a log house built by his father and mostly maintained by him. This was after he was 11 years old, at the close of the war. The devastated condition of the country made it necessary for boys to give their entire strength and time to help in restoring the broken down places and furnishing the homes with food and clothing. Dougan Cox did his full share in the home of his Quaker parents, worked hard and also attended school three months in the winter when not much work could be done on the farm. When he was 20, he had the very

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great joy to attend private school taught by his accomplished sister at Ore Hill in Chatham Co. Following this he went to New Garden High School (now Guilford College) 5 months, and this completed his opportunity for education in the schools. One wonders at his marvelous ability in the pulpit under such circumstances. But it must not be forgotten that he was an ardent student and learner all his life. He really secured a splendid education in the university of everyday experience.

Brother Cox was by birth a member of the Society of Friends (Quaker Church). Early in life by repentance he was accepted as a full member with the others in his own name, and at once was given places of honor and trust. For more than 20 years he was clerk of what the Friends call a preparative meeting, and at the same time clerk of the monthly and quarterly meetings in the Church. He was also secretary of the Pleasant Hill Temperance Society, an organization that had its origin early in the 18th century, its purpose being the suppression by moral suasion of the traffic in strong drink and the use of liquors as a beverage. At the age of 21, Dougan Cox was chosen superintendent of the Sunday School in the Church of which he was a member, and at the same time he was chosen superintendent of a Methodist Protestant Sunday School which met in the afternoon, and through several years he had charge of both. This is a splendid testimonial to the high Christian character of the young man and to the esteem of all the people in which he was held by the people of a large community. During this period, because of his leadership in religious work, he was frequently called upon to conduct funerals, though not yet designated as a minister.

In July, 1896, at an official meeting in the historic old Spring Meetinghouse of the Society of Friends, Alamance Co., N. C., the members after a season of prayer acknowledged that there had been conferred upon Dougan C. Cox a gift in the ministry, and by the laws and customs of the Quakers his name was recorded as a minister with all the privileges of this calling. He continued his religious work while he performed the duties of farmer. In October, 1898, on account of lameness caused by a cut in youth he gave up the farm and located in Concord, N. C., as a salesman, continuing there 3 years. As opportunity offered he busied himself in religious work, visiting the sick, holding cottage meetings and supplied for ministers in practically every Church in and around Concord. Not a single day passed in those years without his speaking to some person about his spiritual condition. Having a strong desire to give far more time to ministerial work, in 1901 he located with his family at Archdale, Randolph Co., where for six and a half years he occupied a large field and gave his time unsparingly, though to gain a living he did some farm work, conducted a store and had charge of the post office. He held from one to three services every Lord's day, and also conducted very many funerals.

Mr. Cox was received into the ministry of the Reformed Church by the Classis of North Carolina Dec. 2, 1910, and continued in our fellowship 22 years, until the close of his busy life. He entered upon his first work in our denomination Jan. 1, 1911, in the Gilead Charge near Concord, where he was so well and favorably known. He remained there a year and then located in the Guilford Charge 1912, continuing in this field two and a half years. From the Guilford Charge he went to Burlington and remained until the end of the year 1915, when he accepted a call to the Emanuel Charge, Davidson Co., the charge embracing Emanuel, Zion and Calvary Churches. He was pastor of this charge until Jan. 1, 1925, when he resigned. Following his resignation he supplied Zion and Calvary through 1925, and Calvary through 1926. During the last five years the health of Brother Cox has not been sufficiently robust to permit him to engage

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President.

in regular pastoral work, but he has supplied many pulpits and officiated with other brethren in very many funerals throughout this section of the state. He was president of Classis 1918-19, and was accorded many other honors by this ecclesiastical body.

Jan. 24, 1878, Dougan C. Cox was married to Miss Mary Elizabeth Troy, daughter of Mr. and Mrs. Alfred L. Troy, of Randolph Co. For nearly 40 years they lived in the joys of domestic felicity. The faithful and devoted wife fell asleep in Jesus June 1, 1916, and now he has gone over to meet her in the Beulah land where there is no separation, beyond the setting sun. Our deceased brother is survived by the following sons and daughters: Mrs. F.



E. Sigman, Mrs. C. L. Harris, Mrs. Ora Boggs, Carson C. Cox, of Thomasville; Mrs. S. C. Rierson, Walnut Cove; Mrs. Ray Shepherd, Richmond, Va.; Mrs. T. S. Bouldin, Trinity; Carl M. Cox, High Point; Alfred Cox, Greensboro.

Wednesday afternoon, Dec. 28, the body lay in state two hours in Calvary Church, Thomasville, and hundreds passed by for a last look at the face of the former pastor whom they loved so tenderly. The funeral services were held at 3 o'clock by request of deceased, in charge of Dr. J. C. Leonard, of Lexington, and Rev. J. A. Palmer, of Thomasville, the sermon being preached by the former and the latter presiding in the services. Revs. J. D. Andrew, A. O. Leonard and Milton Whitener also took part. Other Reformed clergymen present were Revs. Shuford Peeler, A. C. Peeler and S. C. Safrut. Ministers of other denominations were Revs. Messrs. Hutchens and Hornbuckle, of the M. E. Church South; Alexander and Foster, of the Baptist Church; Belle, of the Methodist Protestant Church; Payne, of the Friends Church. The floral offerings were beautiful. Comforting hymns were sung by a male quartet. Burial was made in the Church cemetery.

J. C. L.

ELDER GEORGE M. RUTH

Elder George M. Ruth, a friend and ardent reader of the "Messenger" for many years, died at the Reading Hospital on Dec. 18, after a protracted illness, having reached the age of 69 years. He was an elder of St. Paul's Church, Amityville (Athol, Pa.) He was elected as elder on April 6, 1896, and served to 1912. Then he was re-elected in 1920 and served until his death. He served as secretary of the Consistory from 1905 to 1909. The Church was destroyed by storm June 11, 1922. At the organization of the Building Committee, Mr. Ruth was elected president. The beautiful new structure dedicated in 1925, where he took an active part, is a monument to his taste and devotion. He is survived by his beloved and faithful widow, who is a leader in the various activities of the Church, and two sons and a daughter as follows: Rev. Victor A. Ruth, of Fredonia, Pa.; Stella, wife of Rev. George L. Roth, D.D., of Somerset, Pa., and Stanley Ruth, a deacon in the same consistory with the father. One son, William C. G. Ruth, died in France during the World War, having made the supreme sacrifice. The funeral services were held at the undertaker's chapel of Francis F. Seidel, 130 North Fifth St., Reading, on Dec. 22, 10 A. M., and he was buried at the New Amityville Cemetery. The pallbearers were all members of St. Paul's Consistory.

H. A. A.

MRS. CHRISTINE DUENGER HERBERT

Mrs. Christine Duenger Herbert went to her eternal home on Dec. 17, 1932, at the age of 82 years and 7 months. She was born in Greenbrier, Pa. In infancy she moved with her parents, Rev. Rudolph Duenger, D.D., and wife, to Ashland, Pa., where Dr. Duenger organized Zion's Church. Mrs. Herbert's father was an apostle of Jesus Christ and she married twice into homes of ministers. In 1894 she became the wife of Rev. C. H. Mutchler, then serving a charge near Sunbury and later serving in Wilkes-Barre, where he preceded his wife in death. In 1913, Mrs. Mutchler married Rev. W. H. Herbert, pastor in Nanticoke, Pa. Declining in health, Rev. and Mrs. Herbert retired from the active ministry and later moved to Allentown, where the former died in 1922. Mrs. Herbert then returned to the Duenger homestead in Ashland and made her home with her surviving sister, Miss Cora E. Duenger. More than 10 years ago Mrs. Herbert suffered a stroke of paralysis which denied her the normal use of the right side of her body. A week before her death another slight paralytic stroke confined her to bed, and she gradually grew weaker, retaining consciousness to the end of her mortal life.

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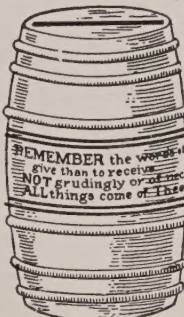
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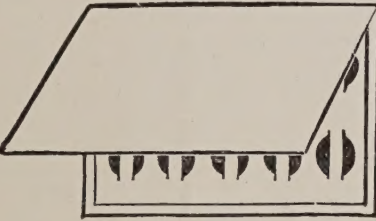


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In recent years she transferred her Church membership from Allentown to the Ashland congregation, in which she had been confirmed in girlhood.  
Very fitting funeral services were in charge of her pastor, Rev. A. A. Welsh, who used the text, "Lord, now let Thy servant depart in peace, according to Thy word." He paid a beautiful and appropriate tribute to the devoted life of Christian service just finished. Mrs. R. Keim sang very effectively "Goin' Home," by Dvorak. Interment was made in the Ashland Cemetery. With unwavering faith this follower of Christ was happy to the end of her earthly journey, bearing life's infirmities with Christian fortitude and sharing its triumphs with joy. Her treasured delight was to assist in Church activities as long as her physical condition per-

mitted. During the last six years it was a familiar scene to see her sit on the porch of her home greeting her host of friends with a cheery smile. Miss Helen B. Ammerman, former missionary to China, is Mrs. Herbert's niece.  
H. B. A.

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